

THE
Enemie of Securitie
OR

A daily exercise of godlie meditati-
ons, drawne out of the pure fountains of the
holie Scriptures, and published for the pro-
fit of all persons of anie state or calling in the
German and Latine tooongs, by the right
reuerend M. IOHN AVENAR,
publike Professor of the Hebrew
tooong, in the famous Uni-
uersitie of WITTE-
BERGE.

In English by THOMAS ROGERS
Maister of Arts, and stu-
dent in Diuinitie.

Warch Marke. 13, 33. Praie.
and
I saie vnto al watch. Praie continualie.
Marke. 13, 37. 1. Thel. 5, 17.
1. Thel. 5, 18.

In al things giue thanks.

Seene and allowed according to the Queens
Maiesties Inunctions.

AT LONDON,

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at the signe of the Starre.

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A. p. 402.

✓



To the Reader.



Esides what hath been added to this Booke, which is apparant, you shall find two faultes especiallie amended by this Impression. One is the confusion of number. For in a prayer sometime the person of one, sometime of many praieng was used: which thing in my iudgement, was, as I sayd, comelie. For the avoiding whereof I have thought it best to amende that faulte, and I truste with the good liking both of the Autor, & as manie as shall read them, henceforth so use altogether the plurall number in those prayers which are for euerie daie of the weeke: albeit the rest are in the singular number forsomuch as they are prayers for some special persons.

The other is the difficultie properlie to applie diuers of those texts of Scripture placed in the margins. For many times the place of Scripture were falselie quoted. But now, howsoeuer the Compositor haue set them, if you marke the letters of the alphabet a, b, c, d, &c. used bothe in euerie prayer, and margin, they will rightly direct thee to the texts.

Other things besides these amended, which are needlesse to be uttered in this place.

Some perhaps wil mislike the applieng of prayers unto certaine daies: but for that a better some dooeth both like wel enough thereof, and laud God for this daie exercise of their faith prescribed: and also because it is not doone (as againe in the table to this booke I protest) to tie thee superstitiously to

our order, I haue nothing varied from the first impression in that pointe, doubting not but thou

canst, and wilt use this booke to

thy profit, and be thank

ful, Farewel.

Here folow

necessary

learn

May 23.

- 1 Ianuarie
- 2 Februarie
- 3 March
- 4 April
- 5 Maie
- 6 Iune
- 7 Iulie
- 8 August
- 9 September
- 10 October
- 11 November
- 12 December

For the better conceyving
you shall find ce
of the



Here foloweth a Calendar
necessarie both for the
learned, and sim-
pler sort.

	<i>Mor. es.</i>	<i>Dates.</i>	<i>Calends.</i>	<i>Noans.</i>	<i>Idus.</i>
1	Januarie	31	19	4	8
2	Februarie	28	16	4	8
3	March	31	17	6	8
4	April	30	18	4	8
5	Maie	31	17	6	8
6	Iune	30	18	4	8
7	Iulie	31	19	6	8
8	August	31	19	4	8
9	September	30	18	4	8
10	October	31	17	6	8
11	Nouember	30	18	4	8
12	December	31	19	4	8

For the better conceasing of this table, and the Calendar,
you shal find certaine rules at the end
of the Calendar.

1. Ianuarie, cal- } Latins, *Ianuarus*.
 led of the } Græcians, *Gamelion*.
 } Hebrues, *Tebeth*, & is } hath 31. daies.
 } their 10. moneth.

	a	Calends.
2	b	4
3	C	3
4	d	2
5	e	1
6	f	30
7	g	29
8	a	28
9	b	27
10	C	26
11	d	25
12	e	24
13	f	23
14	g	22
15	a	21
16	b	20
17	C	19
18	d	18
19	e	17
20	f	16
21	g	15
22	a	14
23	b	13
24	C	12
25	d	11
26	e	10
27	f	9
28	g	8
29	a	7
30	b	6
31	C	5

The first daie of this Mo-
 neth Christ was circumci-
 sed, *Luke. 2, 21*. The tops of
 the mountaines appered vn-
 to Noah, *Gen. 8, 5*. The Israe-
 lites put away their wiues,
Ezra 10, 16.

The 5. of this moneth word
 was brought vnto Ezechiel &
 Prophet that the citie Ieru-
 salem was smitten, *Ez. 33, 21*

The sixt of this moneth
 Christ was worshipped of &
 wise men, *Matt. 2, 1, &c*; bap-
 tised, *Matt. 3, 15*; turned wa-
 ter into wine, *Iohn. 2, 1, &c*, as
 testifieth Epiphanius.

The 10. of this moneth Ne-
 buccadnezzar King of Ba-
 bel, moued thervnto by the
 rebellion of Zedekiah, be-
 sieged Ierusalem most firce-
 lie, as may appeere, *2. Kings,*
25, &c, *Jerem. 52, 4*: Also Eze-
 chiel was willed to vtter his
 parable, *Ezech. 24, 1, &c*.

Paule called, and conuer-
 ted the 25. of this moneth,
Acts 9, 3.

Festiuall daies in } C I R C U M C I S I O N, the first }
 this moneth be } E P I P H A N I E, the sixt } daie.

I IANVARIE

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th 31, daies.

of this Mo-
circumci-
The tops of
appered vn-
. The Israe-
their wiues,

moneth word
o Ezechiel
he citie Ieru-
ten, Ez. 3, 33, 31

this moneth
shipped of
. 2, 1, & c; bap-
s; turned wa-
ohn. 2, 1, & c, as
nanius.

s moneth Ne-
King of Ba-
ervnto by the
Zedekiah, be-
em most fire-
peere, 2. Kings,
3, 4: Also Eze-
led to utter his
ch. 24, 1, & c.
ed, and conuer-
of this moneth

the first } date
fixt }

2. Februarie, } Latins, *Februarius*. } hath 28. daies,
called of the } Græcians, *Elapheboliôn*. } vnles it be a
} Hebrues, *Shebat*, and is } yere *Bissextile*, &
} their 11. moneth. } then it hath 29.

1	d	<i>Calends.</i>
2	e	4
3	f	3
4	g	<i>Daie before the N.</i>
5	a	<i>Noans of February.</i>
6	b	8
7	C	7
8	d	6
9	e	5
10	f	4
11	g	3
12	a	<i>Daie before the Id.</i>
13	b	<i>Idus of February.</i>
14	C	16
15	d	15
16	e	14
17	f	13
18	g	12
19	a	11
20	B	10
21	c	9
22	d	8
23	e	7
24	f	6
25	f	6
26	g	5
27	a	4
28	B	3
29	c	<i>Daie before the</i> <i>Calends of March.</i>

The first of this moneth
Moses repeated the Lawe
vnto the children of Israël,
Deut. 1, 3.

The 2. of this moneth our
Sauior was presented to the
Lorde; and Marie purified,
Luke. 2, 22.

The ninth of this moneth,
Noah, 40. daies after he had
seene the tops of the moun-
taines, sent out of the Arke
a Rauē, and afterwarde a
Doue, which returned, *Gen.*
8, 6, &c.

The 15. of this moneth the
Iewes spend merilie toge-
ther, for that the spring of
the yeere doth enter then,
as they thinke.

The 16. of this moneth
Noah, the 2. time sent out a
Doue, which returned with
an Olive branch in hir bil,
Gen 8, 10.

The 24. of this moneth
Zechariah was commanded
to prophesie, *Zecharie 1, 7.*
Matthias was elected into
the number of the Apostles,
Acts. 1, 26.

Festiuall daies in } the 2. called the PURIFICA-
this moneth be } TION of S. MARIE.
} the 24. which is Saint
} MATTHIAS daie.

12
FEBRVARIE

ath 28. daies,
nles it be a
ere *Biffextile*, &
hen it hath 29.

of this moneth
ated the Lawe
ldren of Israe,

this moneth our
resented to the
Marie purified,

of this moneth,
aies after he had
ps of the moun-
out of the Arke
and afterwarde a
n returned, *Gen.*

this moneth the
d merilie toge-
at the spring of
loth enter them,
ke.

of this moneth
2. time sent out
h returned with
anch in hir bil.

of this moneth
was commande
e, *Zecharie* 1,
was elected int
r of the Apostles

PURIFICA
ARIL.
Saint
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3. March, ca- } Latins, *Martius*.
 ed of the } Gracians, *Mounychiën*.
 } Hebrues, *Adar*; and is } hath 31. daies.
 their 12. moneth.

1	d	Calends.
2	e	6
3	f	5
4	g	4
5	a	3
6	B	Daie before the N.
7	c	Noans of March.
8	d	8
9	e	7
10	f	6
11	g	5
12	a	4
13	B	3
14	c	Daie before the Id.
15	d	Idus of March.
16	e	17
17	f	16
18	g	15
19	a	14
20	B	13
21	c	12
22	d	11
23	e	10
24	f	9
25	g	8
26	a	7
27	B	6
28	c	5
29	d	4
30	e	3
31	f	Daie before the Ca-
		lends of April.

Noans of M.

Ids of Mar.

Calends of April.

The temple of Ierusalem was finished the third daie of this moneth, *Ezra. 6, 15*: in the 1. of *Esd. 7, 5*. it is said to be the 23. of this moneth.

The tenth of this moneth Christ was aduertised that Lazarus was sick, *Iohn. 11, 3*.

A feast was celebrated among the Iewes for the overthrow of Nicanor, the 13 of this moneth, *2. Mac 15, 37*: also vpon the same daie al the Iewes vnder Ashueroth, were commanded to be put to death, *Esther. 3, 13*: vpon the same daie the Iewes had a priuiledge giuen them to slaie al their enemies, *Esther. 8, 12*: this daie also the Iewes solemnized for their ioieful deliuerance, *Esther. 8, 17*.

The 14. day of this moneth was called of y Iewes Mar- docheus daie, *2. Macc. 15, 37*: also Purim, as may appeere, *Esther. 9, verse. 21. 36*.

The 15. also is another day of Purim, *Esther. 9, 21*,

The 16. of this moneth Lazarus was raised from the dead, *Iohn. 11, 43*.

This moneth hath one festiual daie called
 T'ANNVNCIATION of Saint MARIE,
 celebrated the 25. daie of the moneth.

3
MARCH

hath 31 daies.

of Ierusalem
the third daie
h, *Ezra* 6, 13:
dr. 7, 5. it is said
of this moneth.
of this moneth
aduertised that
sick, *Iohn* 11, 3.
as celebrated a
ewes for the o-
Nicanor, the 13
th, 2. *Mac* 13, 37:
he same daie al
nder Ashueroth,
anded to be put
Ester 3, 13: vpon
ie the Iewes had
e giuen them to
enemies. *Ester*
ie also the Iewes
for their ioyful
, *Ester* 8, 17.
y of this moneth
of y Iewes Mar-
e, 2. *Macc* 13, 37:
as may appeere
se. 21. 36.
also is ane
m, *Ester* 9, 21,
of this moneth
s raised from the
11, 43.
daie called
at MARIL
eth.

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4. April, called of the } Latins, *Aprilis*.
 } Gracians, *Thargelion*.
 } Hebrewes, *Abib*, or *Nisan*, } hath 30. daies.
 & is their first moneth.

2	g	Calends.
3	a	4 } Noans of Ap.
4	B	3 }
5	c	Daie before the N.
6	d	Noans of April.
7	e	8 }
8	f	7 }
9	g	6 } Idus of
10	a	5 } April.
11	B	4 }
12	c	3 }
13	d	Daie before the Id.
14	e	Idus of April.
15	f	18 }
16	g	17 }
17	a	16 }
18	B	15 }
19	c	14 }
20	d	13 }
21	e	12 }
22	f	11 }
23	g	10 }
24	a	9 }
25	B	8 }
26	c	7 }
27	d	6 }
28	e	5 }
29	f	4 }
30	g	3 }
	a	Day before the Calends of Maie.

Calends of
Maie.

The first of this moneth
 Noah vncouered the Arke,
 and saw earth, *Gen. 8, 13*; Mo-
 ses reared y^e Tabernacle, *Ex.*
40, 2, 17; the Temple began
 to be sanctified, *2. Chr. 29, 17*.

The 10. of this moneth
 the children of Israël passed
 through the riuer Iorden on
 drie foote, *Ioshua. 4, 19*; the
 paschal lambe was chosen,
Exod. 12, 3.

The 13. of this moneth
 the edict of King Ashueroth
 came out for the murtherring
 of the Iewes, *Ester. 3, 12*.

The 14. of this moneth
 the passouer was kept, *Exod.*
12, 6. Leuit. 23, 5. Iosh. 5, 10.

The 15. of this moneth
 the Israëlits departed out of
 Egypt, *Nomb. 33, 3*.

The 16. of this moneth
 Hezekiah made an ende of
 sanctifieng and purging the
 Temple, *2 Chron. 29, 17*.

The 18. of this moneth y^e
 childre of Israel walked on
 drie land through the mids
 of the red sea, *Exod. 14, 19*.

The 24. Daniel sawe his
 vision, *Dan. 10, 4*.

The 25. of this moneth the feast
 of S. MARKE is obserued.

The first of
 Maie to be re-
 vied besides
 Maie.

4
APRIL

hath 30. daies

of this moneth
uered the Arke,
th, *Gen. 8, 13*; Mo-
Tabernacle, *Ex.*
ne Temple began
ified, *2. Chr. 29, 17.*
of this moneth
n of Israël passed
e riuer Iorden on
Ioshua. 4, 19; the
mbe was chosen.

8. of this moneth
f King Ashuero
or the murdering
es, *Esther. 3, 12.*

9. of this moneth
er was kept, *Exod.*
23, 5. Iosh. 5, 10.

10. of this moneth
ts departed our o
omb. 33, 3.

11. of this moneth
made an ende o
and purging th
Chron. 29, 17.

12. of this moneth
Israel walked o
through the mi
sea, *Exod. 14, 19.*

13. Daniel sawe
an. 10, 4.

14. fast

The sixt of this moneth, *An. 1580* which is al-
maies to be remembred al Englaud with other coun-
tries besides, was terrible shaken with an Earth-
quake.

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5. Maie, cal- } Latins, *Mauius*.
 led of the } Gracians, *Sciraphorion*.
 } Kebrues, *Iar*, which is } hath 31. daies.
 } their 2. moneth.

1	B	Calends.
2	c	6
3	d	5
4	e	4
5	f	3
6	g	Daie before the N.
7	a	Noans of Maie.
8	B	8
9	c	7
10	d	6
11	e	5
12	f	4
13	g	3
14	a	Daie before the Id.
15	B	Idus of Maie.
16	c	17
17	d	16
18	e	15
19	f	14
20	g	13
21	a	12
22	B	11
23	c	10
24	d	9
25	e	8
26	f	7
27	g	6
28	a	5
29	B	4
30	c	3
31	d	Daie before the Calends of Iune.

The first of this moneth
 Moses was commanded to
 number the children of Is-
 rael, *Nomb. 1, 1, &c.*

The first of this moneth
 Christ is thought to have as-
 cended vp into heauen, *Mar*
16, 19. Luk. 24, 51. Act. 1, 9.

They which could not
 keepe the Passeeouer at the
 daie appointed by the Lord,
 were willed to celebrate the
 same the 14. of this moneth,
Nomb. 19, verse. 10, 11; so did
 the Israëlits at the comman-
 dement of King Hezekiah,
2. Chron. 30, 15.

The 16. daie Manna rained
 from heauen, *Exod. 16, 14.*

The 17. daie Noah entred
 the Arke, and the flud be-
 gan, *Gen. 7, 11, 13.*

The 22. fire from heauen
 consumed such as murmured
 against the Lord, *Nomb. 11, 1.*

The 23. the Israëlites with
 great ioie triumphinglie en-
 tred into the castel of Ieru-
 salem, *1. Mac. 13, 51.*

Noah the 27. the waters be-
 ing dried vp, came foorth of
 the Arke, *Gen. 8, 14, &c.*

The first of this moneth vsualie is celebrated
 for the feast of PHILIP, and JAMES.

hath 31 daies.

of this moneth
s commanded to
e children of Is-
11, 1, &c.
of this moneth
ought to have as-
into heauen, *Mat*
4, 51. *Act* 1, 9.
hich could not
Passeouer at the
nted by the Lord,
d to celebrate the
. of this moneth,
Exod. 10, 11; so did
s at the comman-
King Hezekiah,
rs.
aie Manna rained
en, *Exod.* 16, 14.
aie Noah entred
and the flud be-
11, 13.
fire from heauen
ch as murmured
Lord, *Nomb.* 11, 1.
e Israëlites with
umphinglic en-
castel of Ieru-
13, 51.
the waters be-
came foorth of
en. 8, 14, &c.
celebrated
AMES.

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6. Iune cal- } Latins, *Iunius*.
 led of the } Græcians, *Εκατομναίον*.
 } Hebræes, *Siman*, which } hath 30. daies.
 } is their 3. moneth.

1	c	<i>Calendas.</i>
2	f	4 } <i>Noans of Iun.</i>
3	g	3 }
4	a	<i>Daie before the N.</i>
5	B	<i>Noans of Iune.</i>
6	c	8 }
7	d	7 }
8	e	6 } <i>Idus of</i>
9	f	5 } <i>Iune.</i>
10	g	4 }
11	a	3 }
12	B	<i>Daie before the Id.</i>
13	c	<i>Idus of Iune.</i>
14	d	18 }
15	e	17 }
16	f	16 }
17	g	15 }
18	a	14 }
19	B	13 }
20	c	12 }
21	d	11 }
22	e	10 } <i>Calends of</i>
23	f	9 } <i>Iulie.</i>
24	g	8 }
25	a	7 }
26	B	6 }
27	c	5 }
28	d	4 }
29	e	3 }
30	f	<i>Daie before the</i> <i>Calends of Iulie.</i>

The first coming of the childre of Iſraël vnto mount Sinai was the 1. of this moneth, where they abode 11. monethes, and 20. daies, in which time al those things were done, recorded in *Exo. chap. 19, 1, &c.*

The fixt of this moneth Alexander that mightie Monarch of y world was borne of whom *Dan. chap. 11, 3.* doth prophesie. Also on this daie that famous Temple of Diana in Epheſus, numbred among the 7. wonders of the world, was set on fire by Herostatus. The Iewes likewise kept their feast of Pentecost on this daie.

The 23. of this moneth the first edict came out for the ſalſetie of Gods people the Iewes, against Haman, and the rest of their enimies, *Esther. 8, 9.*

The 29. of this moneth the Arke of Noah through the encrease of waters was lifted vp from the earth, *Gen. 7, 17.*

Festiuall daies in this moneth are the } 24. which is the feast of
 } S. I O H N B A P T I S T.
 } 29. which is S. P E T E R S daie.

} hath 30. daies.

the coming of the
Israel vnto mount
the 1. of this mo-
neth they abode 11
and 20. daies, &
all those thinge
recorded in Exo-
dus.

the 1. of this moneth
that mightie Mo-
se world was borne
Dan. chap. 11, 3. doth
Also on this daie
the Temple of Di-
dorus, numbred 2.
7. wonders of the
set on fire by He-
The Iewes like-
their feast of Pea-
this daie.

the 1. of this moneth
the 1. came out for
of Gods people
against Haman,
of their enemies,

the 1. of this moneth
of Noah through
the waters was
from the earth,

the feast of
BAPTIST.
PETERS daie.

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7. Iulie, cal- } Latins, *Iulius*.
 led of the } Grecians, *Metageitnion*.
 } Hebrues, *Thammus* being } hath 31. daies.
 their 4. moneth.

1	a	Calends.
2	a	6
3	B	5
4	c	4
5	d	3
6	e	Daie before the N
7	f	Neans of Iulie.
8	g	8
9	a	7
10	B	6
11	c	5
12	d	4
13	e	3
14	f	Daie before the Id.
15	g	Idus of Iulie.
16	a	17
17	B	16
18	c	15
19	d	14
20	e	13
21	f	12
22	g	11
23	a	10
24	B	9
25	c	8
26	d	7
27	e	6
28	f	5
29	g	4
30	a	3
31		Day before the Ca- lends of Aust.

The 5. of this moneth Eze-
 kiel saw his visions, *Eze. 1, 1.*

The 6. of this moneth the
 Capitol of Rome, counted
 one of the 7. wonders of the
 world, was burned: and the
 mirror of Christian Princes
 King Edward the sixt di-
 ed the sixt of this moneth,
Anno. 1553.

The 9. of this moneth Je-
 rusalem, after it had a long
 while bin besieged by Ne-
 buccadnezzar, was taken,
Ierem. 39, 8.

The 12. of this moneth
 Iulius Caesar, the 1. Romane
 Emperor was borne. Of him
 is this moneth called Iulie.

The 18. of this moneth
 the Aegyptians begin their
 yeere, *Plin. lib. 8, cap. 47.*

The 25. of this moneth is the feast
 of S. Ias the Apostle.

g } hath 31. daies

of this moneth Ez
his visions, Eze.

of this moneth the
of Rome, counte
e 7. wonders of the
as burned: and the
Christian Prince
ward the sixt da
et of this moneth
s.

of this moneth Is
after it had a long
besieged by Ne
zzar, was taken
.

2. of this moneth
ar, the 1. Roman
was borne. Of him
eth called Iulie.

of this moneth
ians begin their
lib. 8, cap. 47.

e feast

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8. August, cal- } Latins, *Augustus*.
 led of the } Græcians, *Boedromion*.
 } Hebrues, *Ab*, which is } hath 31. daies.
 their 5. moneth.

1	c	<i>Calends.</i>
2	d	4 } <i>Noans of Au</i>
3	e	3 } <i>Daie before the N</i>
4	f	<i>Noans of August.</i>
5	g	8
6	a	7
7	B	6
8	c	5
9	d	4
10	e	3
11	f	2
12	g	<i>Daie before the Id.</i>
13	a	<i>Idus of August.</i>
14	B	19
15	c	18
16	d	17
17	e	16
18	f	15
19	g	14
20	a	13
21	B	12
22	c	11
23	d	10
24	e	9
25	f	8
26	g	7
27	a	6
28	B	5
29	c	4
30	d	3
31	e	<i>Day before the Ca</i> <i>lends of September.</i>

Calends of August.

Calends of Septemb.

The first of this moneth Aaron, 40. yeeres after the children of Israël were com out of Egypt, died on mount Hor, *Nomb. 33, 38*. Also on this daie Ezra with his companie came out of Babel vnto Ierusalem, *Ezra. 7, 9*.

The 7. of this moneth Nebuccadnezzar burnt the house of the Lord, and al Ierusalem, *2. Kin. 25, verse. 8, 9*.

The 10. of this moneth some thinke Ierusalem to haue bin burnt by the Babylonians, *Ierem. 52, 12*. Iosephus (*lib. 6, cap. 26*) said it was burned afterwarde by the Romans the same daie. Therefore doe the Iewes on this daie obserue a most streight fast, and go bare footed, and sitting on the ground, reade twice ouer the Lamentations of Ieremie.

The 24. of this moneth is vsualie called
 S. BARTHOLOMEWES daie.

The 24. of this
 moneth of the Pr
 lously committed
 Bartholome
 Atlas,

nion. }
ch is } hath 31. da

first of this mon
40. yeeres after
n of Israël were
gypt, died on mo
omb. 33. 38. All
e Ezra with his co
ame out of Babel
alem, Ezra 4. 7. 9.

e 7. of this mon
adnezzar burne
f the Lord, and al
2. Kin. 25, verse 8.

10. of this mon
hinke Ierusalem
burnt by the Bab
Jerem. 52, 12. Ioseph
p. 26) laud it was bu
rwarde by the B
e same daie. Ther
the Iewes on th
ue a most streig
o bare footed, an
the ground, read
er the Lamentat
emie.

lie called
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The 24. of this Moneth, An. 1572, that horrible
massacre of the Protestants in France was most dis
loya'ty committed whereof came this verse:
Bartholomeus flet, quia Gallicus occubat
Atlas.

9. September } Latins, September.
 called of the } Gracians, Maimacterion.
 } Hebrues, E'sul, which is } hath 30. daies.
 } their 6. moneth.

1	f	Calends.
2	g	4
3	a	3
4	B	Daie before the N.
5	c	Noans of Septemb.
6	d	8
7	e	7
8	f	6
9	g	5
10	a	4
11	B	3
12	c	Daie before the Id.
13	d	Idus of September.
14	e	18
15	f	17
16	g	16
17	a	15
18	B	14
19	c	13
20	d	12
21	e	11
22	f	10
23	g	9
24	a	8
25	B	7
26	c	6
27	d	5
28	e	4
29	f	3
30	g	Day before the Calends of October.

The first of this moneth
 Haggei the Prophet began
 to prophesie, Hag. 1, 1.

The sixt of this moneth
 Ezechiel saw another vision,
 Ezec. 8, 1.

The 7. of this moneth
 our most noble Queene Eli-
 zabeth was borne at Green-
 wich, Anno. 1532.

The 8. of this moneth
 An. 73. Ierusalem was utter-
 lie with fire and sworde de-
 stroied by Titus the Empe-
 ror, Ioseph. lib. 7. cap. 16.

The 25. of this moneth
 Nehemiah finished the wals
 of Ierusalem, Nehem. 6, 15.

Festiuall daies in this } 21. S. MATTHEW.
 moneth be the } 29. S. MICHAEL.

tion. }
is } hath 30. da

first of this mon
the Prophet beg
nesic, Hag. 1, 1.

sixt of this mon
I saw another visio

7. of this mon
noble Queene El
was borne at Gree
1533.

8. of this mon
Jerusalem was vte
fire and sword de
by Titus the Empe
ch. lib. 7. cap. 16.

5. of this mon
finished the wal
m, Nehem. 6, 15.

YTHW.
CHABL.

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10. October, } Latins, *October.*
 called of the } Grecians, *Pianepsion.*
 Hebrues, *Thifri,* and } hath .31. daies.
 is their 7. moneth.

1	a	<i>Calends.</i>	The 1. of this moneth the
2	B	6	Jewes celebrated the feast
3	c	5	of trumpets, <i>Leuit. 23, 24.</i> The
4	d	4	latter Jewes cal this day the
5	e	3	beginning of the new yeere.
6	f	<i>Daie before the N.</i>	Jerusalem after it had bin
7	g	<i>Noans of October.</i>	possessed of Christian Prin-
8	a	8	ces 88. yeeres, through mor-
9	B	7	tal dissention came into the
10	c	6	hands of the Saracins, <i>Anno.</i>
11	d	5	<i>1187.</i>
12	e	4	The 3. of this month some
13	f	3	thinke the Jewes fasted for
14	g	<i>Daie before the Id.</i>	the death of Gedaliah; wher-
15	a	<i>Idus of October.</i>	by occasion was offered to
16	B	17	bring them againe into the
17	c	16	miserable servitude of the
18	d	15	Egyptians, <i>2. King. 25, 25. Ier.</i>
19	e	14	<i>41, verse. 1, 2, &c.</i>
20	f	13	The 10. of this moneth the
21	g	12	feast of reconciliation was
22	a	11	kept, <i>Leuit. 23, 27</i> : so did the
23	B	10	yeere of Iubilie euerie fiftie
24	c	9	yeere begin as on the same
25	d	8	daie, <i>Leuit. 25, 9.</i>
26	e	7	The 15. of this moneth the
27	f	6	Jewes obserued the feast of
28	g	5	Tabernacles 7. daies toge-
29	a	4	ther, in memorie of 7 Lords
30	B	3	protecting them in the de-
31	c	<i>Day before the Ca-</i>	sert, <i>Leuit. 23, 34.</i>
		<i>lends of Nouemb.</i>	

Festiuall daies in this
moneth are the

18. daie, S. L V K E.

28. S I M O N and I V D A.

IO
OCTOBER.

vision. }
and } hath .31. da
th.

1. of this month
celebrated the
mpets, *Leuit. 23, 24*
Iewes cal this day
ning of the new
usalem after it had
ed of Christian
yeeres, through
sention came into
of the Saracins,

3. of this month
the Iewes fasted
ath of Gedaliah;
casion was offere
them againe into
ble seruitude of
ans, *2. King. 25, 26*
Eccl. 1, 2, &c.

10. of this month
f reconciliation
Leuit. 23, 27: so did
of Iubilie euerie
egin as on the
Leuit. 25, 9.

17. of this month
bserved the feast
cles 7. daies to
memorie of y^e Lo
ng them in the
Leuit. 23, 34.

LUKE.
ON and IVDL;

11. Nouember } Latins, *November.*
 called of the } Grecians, *Antheſterion.*
 } Hebrues, *Marheſuam,* } hath 30. daies
 their 8. moneth.

1	d	<i>Calends.</i>
2	e	4 } <i>Noans of No.</i>
3	f	3 } <i>Daie before the N.</i>
4	g	
5	a	<i>Noans of Nouemb.</i>
6	B	8 }
7	c	7 }
8	d	6 } <i>Idus of No-</i>
9	e	5 } <i>uember.</i>
10	f	4 }
11	g	3 }
12	a	<i>Daie before the Id.</i>
13	B	<i>Idus of Nouember.</i>
14	c	18 }
15	d	17 }
16	e	16 }
17	f	15 }
18	g	14 }
19	a	13 }
20	B	12 }
21	c	11 }
22	d	10 }
23	e	9 }
24	f	8 }
25	g	7 }
26	a	6 }
27	B	5 }
28	c	4 }
29	d	3 }
30	e	<i>Day before the Ca-</i> <i>lends of December.</i>

The third of this moneth
 Constantius the Emperor
 son to Cōstantinus y Great
 departed out of this world
Anno. 364. Hist. tripart. in the
end of the 5. booke.

The tenth of this moneth
Ann. 1483, D. Martin Luther
 was borne in Islebia.

The 15. of this moneth
 was made a new holie daie
 by Ieroboam without the
 commandement of GOD
 whervpon he cōmitted most
 wicked idolatrie in Dan, &
 Bethel: but he remained no
 long unpunished, nor his
 people vnplaged for y same
 as may appeere, *1. Kinges. 12.*
verse. 32, 33. 1. Kin. 13, 1, 2, &c.

Queene Elizabeth bega
 luckilie to reigne for the
 aduancement of the Gospell
 of our Sauior Christ, the 17.
 of this moneth.

The 18. of this moneth
 Titus the Emperor most
 cruelie executed to death
 great number of the Iewes
Ioseph. lib. 7. cap. 20.

Festiuall daies in this moneth are the first daie, the
 feast of *All Saints.* The 30. and last daie, Saint *And-*
rew the Apostle.

ber.
theſterion. } hath
rheſum,
neth.

I I.
NOVEMBER.

The third of this
onſtantius the Em
per to Cōſtantinus
departed out of this
anno. 364. Hiſt. triſ
d of the 3. booke.

The tenth of this
anno. 1483, D. Martin
was borne in Iſlebia

The 15. of this
was made a new be
y Ieroboam with
ommandement of
her vpon he comit
ricked idolatrie in
ethel: but he reman
ng vnpunished,
eople vnplaged for
s may appeere, 1. K
erſe. 32, 33. 1. K

Queene Elizabeth
ackilie to reigne
duancement of the
f our Sauior Chriſt
f this moneth.

The 18. of this
itus the Emper
uelie executed to
reat number of the
oſeph. lib. 7. cap. 20.

n are the first daie
and last daie, Saint

12. December } Latins, *December.*
 called of the } Græcians, *Poseideón.*
 } Hebrues, *Sifseu,* and } hath 31. daies.
 } is their 9 moneth.

1	f	<i>Calends.</i>
2	g	4 } <i>Noans of De.</i>
3	a	3 }
4	B	<i>Daie before the N.</i>
5	c	<i>Noans of Decemb.</i>
6	d	8 }
7	e	7 }
8	f	6 } <i>Idus of</i>
9	g	5 } <i>Decemb.</i>
10	a	4 }
11	B	3 }
12	c	<i>Daie before the Id</i>
13	d	<i>Idus of December</i>
14	e	9 }
15	f	8 }
16	g	7 }
17	a	6 }
18	B	5 }
19	c	4 }
20	d	3 }
21	e	2 }
22	f	1 } <i>Calends of</i>
23	g	0 } <i>Iannarie.</i>
24	a	9 }
25	B	8 }
26	c	7 }
27	d	6 }
28	e	5 }
29	f	4 }
30	g	3 }
31	a	<i>Day before the Ca-</i> <i>lends of Iannarie.</i>

The 15. of this moneth
 Antiochus placed an abomi-
 nable idol vpon the altar o
 the Lord, *1. Macc. 1, 57.*

The 20. of this moneth Es-
 dras exhorted the Israëlits
 to put awaie their strange
 wiues, *1. Esd. 9, verse. 5, 6, &c.*

The foundation of the se-
 cond Temple was laide the
 24. of this moneth, *Hagg. 2,*
verse. 11, 19.

The 25. of this moneth our
 SAVIOR CHRIST was
 borne of the virgin, the yere
 after the worldes creation,
 4018. On which daie also
 Antiochus epiphanes entred
 into Ierusalem with a migh-
 tie armie & spoiled the same
Iosep. li. 12. cap. 6. On this daie
 he prophaned y altar of the
 Lord, *1. Macchab. 1, 62.* which
 daie also the Ieues kept ho-
 lie, because thereon the Tem-
 ple was purged from idola-
 trie, *1. Macc. 4, 59.*

The 28. of this moneth He-
 rod caused the poore Inno-
 cents to be murdered, thin-
 king thereby to haue slaine
 Christ, *Matth. 2, 16, &c.*

Festiuall daies in this moneth are the 21. *Thomas apost.*
 25. The natiuitie of Christ. 26. *S. Steuen.* 27. *Iohn the*
Buang. 28 *Innocents,* called commonly *Childermas daie.*

I 2.
DECEMBER.

mber. }
 of seideón. }
 new, and } hath
 moneth. }
 The 15. of this
 Antiochus placed an
 able idol vpon the
 the Lord, 1. Macc. 1. 22.
 The 20. of this moneth
 was exhorted the
 to put awaie their
 viues, 1. Esd. 9. verse 3.
 The foundation of
 the second Temple was la
 4. of this moneth, 1
 verse. 11, 19.
 The 25. of this moneth
 SAVIOR CHRIS
 borne of the virgin,
 after the worldes cr
 1018. On which da
 Antiochus epiphane
 into Ierusalem with
 his armie & spoiled th
 1. Macc. 1. 22. cap. 6. On the
 he prophaned y altar
 the Lord, 1. Maccab. 1. 22.
 he also the Ie. ves
 he, because theron th
 he was purged fro
 he, 1. Macc. 4. 59.
 The 28. of this moneth
 he caused the poor
 ents to be murdere
 ing thereby to ha
 Christ, Matth. 2. 16.
 re the 21. Thomas
 6. S. Steuen. 27. h
 monly Childermas

Rules for the understanding of this Calendar.

1. Of the Calends,

1. The first daie of euery moneth is called the Calends of, &c.

2. From the Calends, that is, from the first daie of euery moneth, the daies of the moneth last going before haue their denomination, counting backward vntil the Idus of the same moneth As for example, The first day of Ianuarie is called the Calends of Ianuarie, the daie before that, which is the last of December, is called the daie before the Calends of Ianuary, the last saue one of December is called the third before the Calends of Ianuarie, &c. numbring backward vntil the Idus of December, which is to be obserued in other moneths.

2. Of the Noans.

1. First it would be noted whether the moneth consist of fixe, or of foure Noans.

2. If the moneth haue but 4. Noans, the 5. day of the moneth is called the Noans: if it haue 6. daies, the seuenth is termed the Noans.

3. The daie immediatlie going before the Noans, is called the day before the Noans, the daie next before that is called the thirde of the Noans, &c. numbring backward vntill the Calends.

3. Of the Idus.

The eight day after the Noans is called Idus, the next day immediatlie before the Idus, is called the day before the Idus, the daie before that, which is the sixth after the Noans, is the third before the Idus, and numbring still backward.

4. Of the Leape yeare.

The Leap yeere is when one day is added vnto the yeere, as this yeere 1580. which is inserted alwaies on the Eue of S. Matthias the apostle, which is the 6. cal of February, and happeneth euery fourth yeere.

A rule to know
be contained in
in the

Thirtie daies hath
April, June, &
The rest haue thir
Excepte it be Fe
Which alwaies ha
When it is no Ba

A note of the M
daies, and howres
whole y

Moneths. 12
Weekes. 52.
Daies, 365.

Daies { Natural
Artificial

An Almanack

the day of the month	the day of the week	the day of the month	the day of the week
1	Sunday	1	Sunday
2	Monday	2	Monday
3	Tuesday	3	Tuesday
4	Wednesday	4	Wednesday
5	Thursday	5	Thursday
6	Friday	6	Friday
7	Saturday	7	Saturday
8	Sunday	8	Sunday
9	Monday	9	Monday
10	Tuesday	10	Tuesday
11	Wednesday	11	Wednesday
12	Thursday	12	Thursday
13	Friday	13	Friday
14	Saturday	14	Saturday
15	Sunday	15	Sunday
16	Monday	16	Monday
17	Tuesday	17	Tuesday
18	Wednesday	18	Wednesday
19	Thursday	19	Thursday
20	Friday	20	Friday
21	Saturday	21	Saturday
22	Sunday	22	Sunday
23	Monday	23	Monday
24	Tuesday	24	Tuesday
25	Wednesday	25	Wednesday
26	Thursday	26	Thursday
27	Friday	27	Friday
28	Saturday	28	Saturday
29	Sunday	29	Sunday
30	Monday	30	Monday
31	Tuesday	31	Tuesday

**A rule to knowe how manie daies
be contained in euerie moneth
in the yeere.**

*Thirtie daies hath November,
April, June, and September.
The rest haue thirtie and one,
Except it be Februarie alone.
Which alwaies hath 28. meere,
When it is no Bissextile or leape yeere.*

**A note of the Moneths, weekes,
daies, and houres, throughout the
whole yeare.**

The yeere $\left\{ \begin{array}{l} \text{Moneths. 12.} \\ \text{Weekes. 52.} \\ \text{Daies, 365.} \end{array} \right\} \left\{ \text{Houres.} \right\} 8766.$

Dai $\left\{ \begin{array}{l} \text{Natural} \\ \text{Artificial} \end{array} \right\} \text{ hath } \left\{ \begin{array}{l} 24 \\ 12 \end{array} \right\} \text{ houres.}$

An Almanack for ten yeeres.

our Lord.	The Prime.	The Epact.	Sunday letter.	Leape yeere.	Ashwensday the first daie of Lent.	Easter daie.	Rogation week.	Whitfundaie.
80	4	14	C	B	Febr. 16.	April. 3.	Maie. 9.	Maie. 22
81	5	25	A		8	Marc. 26.	1	14
82	6	6	G		28	April. 15.	21	Iune. 3.
83	7	17	F		13	Marc. 31.	6	Maie 1
84	8	28	E	D	March. 4.	April. 19.	25	Iune. 9.
85	9	9	C		Febr. 24.	11	17	Maie. 37.
86	10	2	B		16	3	9	22
87	11	1	A		March. 1.	16	22	Iune.
88	12	12	G	F	Febr. 20.	7	13	Maie. 26.
89	13	23	E		12	Marc. 30.	5	18.



to the honora
ANCES W A
an Knight, one of b
Secretaries, of th
pruise couns
Chancellor of the O
Grace & peace
our Sauour
Christ.

Has the wro
for man, eue
phers & thros
of humane re
and the cas
lings throug
bearing of G
confesse: that man
denies there should
ignorant, or in th
Gosfell, so despo
able cause, were th
duly and evermor
with due praise
Name of Almighty
besides are wee



To the honorable Sir
FRANCES WALSHINGHAM Knight, one of her Maiesties
chiefe Secretaries, of the right ho-
nourable priuie counsaile, and
Chancellor of the ORDER,
Grace & peace in
our Sauour
Christ.



That the world was made a Laetantius
for man, euen the Philoso- de diuino
phers a through the instinct premio cap. 4
of humane reason coulde, also de ira
and the carnall world. Dei cap. 13.
lungs through the often Cicero li. 1.
hearing of Gods holy word de natura

He can confesse : that man is created for Deorum.
God, mee thinks there should bee none so bar- b Gen. 2. 16
barously ignorant, or in this cleare light Gen 9. 3.
of the glorious Gospell, so desperately secure, Psal. 8, 6.
as to doubt. Causes why

A notable cause, were there no mo but daily prayer
that, why duely and enermore wee shoulde is necessary.
extoll, and with diuine praises, celebrate the 1. From the
most sacred Name of Almighty God : but end of mans
many wayes besides are wee bound so doo creation.

The Epistle

the same. For consider we, either the commandments of God or his benefites, or the frailnesse of our corrupted nature; or Satans snares, or the miseries as well publike as private, or our covenant made with God in baptism; or the uncertaintie of the day either of our death or generall iudgement, and wee shall find that the least of these things offereth sufficient occasion continually to pray, & to praise God.

2 From the commandments of god.

• Pl. 50. 15

• Mark. 13.

33

• Col. 4. 2.

3 From the promise of God to heare our petitions.

• Luk. 11. 9.

3 Ioh. 16 23

4 From the greatnesse of Gods benefites

For touching the commandments, God saith by the Prophet David^c, Call vppon me in the time of trouble, so wil I heare thee, and thou shalt praise me: by his Son our Saviour^d, Watch and pray: by Saine Paul the Apostle^e, Continue in prayer, and watch in the same with thanksgiving. Yea, not onely he commandeth so to do, vvhich proueth the excellency of the exercise; but also promiseth to heare our petitions: which declareth how surpassingly sweet are deuout Meditations in the eares of God. As in that afore mentioned Psalm of David. Call vppon me, &c. Againe^f, Seeke and ye shall find, knocke, and it shall be opened vnto you: and againe for all^g, Whatsoeuer ye shall aske the Father in my name, he will giue it you.

His benefites are for number infinite, for greatnesse wonderful, excellent for their worthinesse, whether wee respect the gifts of the minde, or the goods of the body, spirituall or corporall, bestowed vppon some particularly, or generally vpon all men. Who can declare the goodnes of God (that I may ouerpasse the temporall benefites, either common to vs with

Dedicatorie

especially bestowed vpon me, I say, declare the reason for creating me; for reuealing his mercie to me by his deare Son; for the foundations of the earth; for enduing vs with grace; for exalting vs to eternall life; for rendering vs able to do his will; for taking away our sinnes, and celebrating his praise.

Consider the frailnesse of our nature, that continually offendeth, to err in the way of the will of our Creator, and condemnation. There is nothing standeth nor is able to support, and of the misery of mankind which we are easie to beleeue we are easie to beleeue to do well, and we are easily deceiued: when we are good, we quickly fall to resist euill, we are easily overcome by the frailty of our nature, which graciously to admit of our sinnes, Watch and pray to our reformation. For the rage and tyranny of the flesh, and his power, of this world, against the rule, against

the Epistle

Dedicatorie.

Consider we, either the *all* men, or specially bestowed upon us before
 for his benefites; *all* who can, I say, declare the goodnesse of
 corrupted nature; or God sufficiently for creating us after his
 as well publike image; for revealing himselfe unto us,
 made with God for redeeming us by his deare sonne; for chu-
 rchie of the day; sing us before the foundations of the world
 all iudgement, and were laid: for enduing us with his holy Spi-
 rit: and for exalting us to eternall life. What
 on continually to therefore shall wee render unto the Lord
 for all these things? Let vs take vp the cup
 of commandments, of saluation, and celebrate the name of
 our God.

h Gen. 1. 26

1 1. Pet. 1. 19

k Psal. 116
12 & 6

trouble, so will the If we consider the frailnesse of our nature
 he praise me: by we shall find, that continually we are subiect
 ch and pray: by to sinning, to offending, to erring, and to con-
 , Continue in pre ceiving amfse of the will of our God to our
 ame with thank certaine condemnation. There is none of
 ly he commandeth vs all which standeth not in neede of
 the excellency of counsell, of props, and of helpe. The ge-
 miseth to hear our nerall misery of mankind is triple, &c.
 ch how surpassingly For both we are easie to be seduced, &
 ions in the eares of vnable to do well, and weake to resist.
 entioned Psalmes If wee would discern betweene good
 e, &c. Againe and euill, we are deceived: if we goe a-
 knocke, and it shal bout to do good, we quickly faint: if we
 : and againe for endeavour to resist euill, we cannot en-
 all aske the Father dure, but are easily overcome. The consi-
 giue it you. deration of this frailty of ours, made our Sa-
 r number infinite, our Christ graciously to admonish his dis-
 , excellent for their ciples, saying, Watch and pray, least ye
 e respect the gifts enter into tentation.

5 From the
weaknesse of
our nature.

1 Bernard,
serm. 7. de
aduentu Do-
mini.

m Mat. 26.

4X

Againe, the rage and tyranny of the Di-
 uell is unspeakeable, and his power mightie,
 bring the Prince of this worlde. Wee
 wrestle not against bloud and flesh,
 but against rule, against powers, a-
 gainst

6 From the
fury & rage
of Satan.

Ephe. 2. 2.
Eph. 6. 12

The Epistle

8. 1. Pet. 5. 8

9 Gaudenti-
us Merula de
memorabili-
bus. i. 2. Co. 9
Lactant. de
origine erro-
ris cap. 16.

7. From the
miseries both
private and
publike.

Nestor.

8. From our
covenant made
with God at
our baptisme.

9 From the
uncertaine
time of the
day either of
our death or
iudgements.

gainst worldly gouernours of the dark-
nes of this world, against spirituall wic-
kednes in heauenly places. *It behooueth*
vs therefore, according to the counsel of Saint
Peter, P to watch and pray. For our ad-
uersarie the Diuell as a roaring Lyon
rangeth about seeking whom he maie
dououre. But as the Lyon at the sight of
a Cocke is discomforted, and at his crowing be-
taketh him to his heeles: so doth Satan both
stand in feare of a godly man, and fly at his
prayer. As Lactantius noteth, Diuels doo
hurt but the fainthearted, such as the
great and mighty hand of God doth not
protect, which are prophane from the
Sacrament of truth, but the iust, that is,
the true worshippers of God do the Di-
uels feare.

What should I speake of the tyrannie of
mighty men; of the misery of the poore; how
wickednes doth abound, & heresies ouerflow?
Wherefore well may I say, as did Nestor vnto
his children, Pray, for viles that God help
vs, we all perish.

Furthermore, our covenant made with
God at our baptisme, whereby we promised to
forsake the Diuel and all his works, &c. to be-
leeue all the articles of the Christian faith;
and so keepe Gods holy will and Commande-
ments, &c. should driue vs therunto. For
neither can Satan be resisted; nor our fayth
manifested, nor God duly honoured without
prayer.

Finally omitting all other reasons, which
are infinite, the shortnesse of our life, the sud-
dainnesse of Christs comming, his seuerenesse in
iudgements

Dedicatorie.

when he is come, sh
to ouerpasse this
that willeth it though
in vncertainty, excell
according to our hear
then Christ shall returne
and so lose our sou
is that seruant
his comming shall
and happy are th
expect the Bridegr
their lamps. But
which shall say in h
will be long a coming
his fellowes, yea &
which drunken his Lo
when he looketh no
when he is not a
him in peeces, &
with hypocrits, the
ing & gnawing of teet
are carelesse & s
the bridegroom to his
out of the gate
not.
the shortnesse of these re
specially moued me, &
of some, which for
reuerently, and reueren
forward, to bring the
call the diuine, par
of these matters. & conce
that they proce
in this respect chise
at few or no other
taken out of the p

governours of the judgement when hee is come, should make us
d, against spirituall sloth to overpasse this noble exercise.
only places. It becometh what availeth it though in this worlde
ding to the counsel of iustice we abound in vvealth, excell in honor, haue
th and pray. For our will things according to our hearts desire, and
uell as a roaring lion when Christ shall retorne wee are founde
seeking whom he will readie, and so loose our soules? Happie
as the Lyon at the first herefore tis that seruant whom the
red, and at his crowning Lord at his comming shall find watch-
celes: so doth Satan Full: and a happie are those Virgins
a godly man, and fly which expect the Bridegroom with
this noteth, Diuels boyle in their lamps. But that euil ser-
nthearted, such as want which shall say in his heart, my
hand of God doth Lord wil be long a coming, & so begin
are prophane from to smite his fellowes, yea & to eate and
th, but the iust, that drink with y drunken his Lord wil come
pers of God do the in a day when he looketh not for him, &
in an houre when he is not aware of, and
(speake of the tyrants) shal hew him in peeces, & giue him his
the misery of the poore portion with hypocrits, there shall bee
und, & heresies overweeping & gnashing of teeth. And those
y I say, as did Nestor: virgins which are carelesse & secure y, acco-
for vules that Gods pany not the bridegroom to his wedding, but
are excluded out of the gates, & heare, I
know ye not.

¶ Matt. 16.
16.

¶ Matth. 14
46.

¶ Mat. 25. 4

¶ Matt. 24.
48.

¶ Matt. 25.
10. &c.

our covenant made v
e. whereby we promi
d all his works, & be
of the Christian fa
oly will and Comm
riue vs therewith.
e resisted; nor our
d duly honoured with
all other reasons, v
nesse of our life, the
mming, his serueng
indgen

The weightinesse of these reasons, Honora-
ble, haue specially moued me, through the ear-
nest request of some, which for their godly zeal
I loue unfainedly, and reuerence, did greatlie
pricke me forward, to bring these diuine medi-
tations (I call the diuine, partly because they
are of diuine matters, & concerne the glory of
God, partly for that they proceede fro a diuine
Spirit: but in this respect chiefly, because they
are wholly as few or no other prayer Booke is
that I know, taken out of the pure fountains of
8hs

The occasi-
on of publi-
shing this
booke.

The Epistle

the diuine Scrip^rures) of the right learned and
 veruious of famous memorie M. Iohn Aue-
 nar into our English tongue. A booke certes
 most necessarie in respect of the extreame se-
 curitie wherein we liue. Gratefully it hath bin
 accepted hitherto in the Latine and German
 tongues: and now by the working of Gods ho-
 ly Spirit, shall profit very much, if it be used
 as it should be, that is, if the user thereof pray
 religiously in faith; charitably, beeing
 voyd of rancour and malice; zealously
 with an ardent affection of the mind, &
 humbly without pride.

I Faith.

z Heb. 11. 6

a Ro. 16. 14

b Ro. 14. 23

I Faith is necessarie. For **z** without
 faith it is impossible to please God.
 Therefore onely the faithfull doe pray. For
a how can men call vpon him in whom
 they haue not beleueed **b**? It is sinne
 whatsoever is not done through faith.
 Therefore the prayer of infidels is no prayer,
 but hypocrisie and a damnable abuse of good
 words, neither can it obtaine any thing at
 the hands of God according to that of Saint
 Iames **c** He which wauereth let him not
 think that he can obtaine any thing frō
 God.

c Iam. 1. 7

2 Charity.

d Iam. 5. 16

e Mat. 6. 14

2 Charitie is necessarie. For we must
d pray one for another: and for our e-
 nemies **e**, as our Saviour doth counsell vs,
 saying, When yee stand praying, forgiue
 if ye haue ought against anie man, that
 your Father also which is in heauen
 may forgiue you your trespasses, &c.
 Againe, the Spirit of God saith **f**, Forgiue
f thy neighbour the hurt that hee hath
 done thee, and so shall thy sinnes bee
 for-

g Ecc. 28. 3

Dedicatorie.

see thee also when the
 what beareth hatred
 how dare he aske for
 that sheweth no
 which is like him selfe
 the forgiveness of his
 as may appeare in
 Paul vnto Timothee
 is necessary. For
 the same, but a very b
 of words?
 where the affection
 desire of the
 at the hands of
 upon the face as man
 heart; neither doth
 the mouth, but to the
 manner do (hr
 are bent towards
 & thirst after rig
 is necessarie.
 shall my Spirit abide
 on him which is
 The prayer of him v
 selfe goeth et
 Much better is it for a
 for a righteous man
 appear in the Phar
 now, that as t
 for a Patron the
 that it needed, but
 willingly wou'd reac
 dedicated vnto
 in the eyes
 as baster fore, she rai

of the right learned M. Iohn A. man that beareth hatred against an-
 other, how dare he aske forgiuenesse
 of God? He that sheweth no mercie to
 a man which is like himselfe, how dare
 he aske forgiuenesse of his sinnes? &c.
 And for al men, as may appeare in the first E-
 pistle of Saint Paul vnto Timothy 2.

1. Tim. 2.

3 Zeale is necessary. For what is pray-
 ing without the same, but a very babbling, and
 vaine multiplication of words? yea, there is
 no prayer, where this affection is not. For
 prayer is a vehement desire of the heart to ob-
 taine something at the handes of God. God

2

3 Zeale.

Prayer what?

possible to please. He looketh not vpon the face as man doth, but
 he faithfull doe pray. He beholdeth the heart; neither doth he listen to
 the sound of the mouth, but to the sighs of the
 mind. After this manner do Christians pray,
 their affections are bent towards God, they al-
 wayes hunger & thirst after righteousness.

1. Matt. 5. 6

4 Humilitie is necessarie. For, Vpon
 whom shall my Spirit abide, sayth the
 Lord, but on him which is of a lowly
 spirit. The prayer of him which hum-
 bleth himselfe goeth through the
 clouds. Much better is it for a sinner to bee
 humble, then for a righteous man to bee arro-
 gant, as may appeare in the Pharise & Pub-
 lican 1.

4 Humility.

1. Esa. 66. 2

1. Eccl. 35.

17

1. Luke. 18.

19

It remaineth now, that as the Author of
 this Booke chose for a Patron thereof, not for
 any defence that it needed, but because others
 the more willingly would reade and accept
 the same, being dedicated vnto an Honoura-
 ble person, gracious in the eyes both of the
 Nobility and baser sort, the mighty Prince,
 Lord

The Epistle

Lord Augustus, Duke of Saxonic, &c. so
 moved thereunto by the singular favour of
 your Honours most vertuous inclination, I
 present the same nowe translated (for what
 other paines I haue taken I spare upon good
 consideration to utter) unto your honour be-
 seeching you to accept this my doing in good
 part: as my hope is you will: and then I doubt
 not, being gratoously receiued of so worthie
 a person, but gratefully it will bee used of the
 better sort, for whose sake I haue published
 the same.

God Almighty, which is the Father of
 lights ^m, mercy ⁿ, and consolation, from
 whom euery good gift and euery perfect gift
 doth proceede, blesse your Honour, as with ac-
 cesse of temporall benefites: so especially and
 aboue all, with increase of his heavenly bles-
 sings, that long you maie liue a godly Coun-
 sailer to our vertuous Queene, a profitable
 member to this realme of England, a speciall
 fauourer of the Church of Christ, and a
 famous aduancer of his truth and
 glory, to your euerlasting com-
 fort and felicity.

Amen.

At London the 10. of October,
 Anno Dom. 1579.

Your Honours

to command,

Thomas Rogers.

A Preface

by John Auer
 of Diuinitie, a
 Professor of the Hebrew
 University of Wittenbe
 of his Epistle before h
 ie prayers, dedicate
 mightie Prince
 Augustus, high
 of the Rom
 Empire
 &c.



HE
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 Timot
 a, tha
 imonitions, supplication
 and giuing of thanks
 men, for kings, and fo
 ueritie: that wee m
 and peaceable life, in a
 her tie. Likewise unto
 te faith, Be carefull
 in all things let your pe
 fess unto God in prayer
 n, with giuing of than
 by which wordes w
 ricked forward unto

The Epistle

Duke of Saxony, &c.
by the singular fa-
st vertuous inclinac-
nowe translated (for
ause taken I spare vpon
water) unto your hono-
accepts this my doing
is you will: and then I
ously received of so re-
refully it will bee used
whose sake I haue put

hie, which is the Fa-
th, and consolation,
gift and euery perfit
lesse your Honour, as
benefits: so especially
increase of his heavenly
you maie haue a godly
uous Queene, a pro-
alme of England, a
be Church of Christ, a
lancer of his truth and
our everlasting com-
and felicity.
Amen.

the 10. of October
m. 1575.

Your Honours

to command,

Thomas Rogers

**A Preface of Mai-
ster Iohn Auenar, doctor
of Diuinitie, and publike
Professor of the Hebrue tongue in the
Vniuersity of Witenberge, taken out
of his Epistle before his booke of dai-
lie prayers, dedicated to the most
mightie Prince and Duke,
Augustus, high marshal
of the Romane
Empire,
&c.**



TH E chosen vessell of
God Saint Paule in his
former Epistle unto
Timothie, doth exhort
a, that first of all de- **a 1. Tim. 2.2**
precations, supplications, intercessions,
and giuing of thanks bee made for all
men, for kings, and for all that are in
authoritie; that wee may leade a quiet
and peaceable life, in all godlinesse and
honestie. Likewise unto the Philippians
he saith b, Be carefull for nothing, but **b Phil. 4.6.**
in all things let your petition bee mani-
fest unto God in prayer and supplicati-
on, with giuing of thanks.

By which wordes wee are not onely **Kinds of**
pricked forward unto the godly exer- **prayer.**
cise

A Preface

cise of prayer, but admonished besides, that there be foure kindes thereof, all necessarie to be used eueryday. The first are Deprecations wherby we beg at the hands of Almighty God, either altogether to turne away his heauie displeasure conceined through our sins, or at the least to mitigate the punishments due for our offences. Supplications are called requests, whereby we craue such things as are necessary either for the sustentation of this present life, or for our euerlasting comfort in the world to come. Intercessions are prayers made in the behalfe of others. By thankesgiuing wee praise God, and celebrate his holy name for all benefits conferred both vpon our soules and bodies.

In this my booke I haue had speciall regard vnto these foure kinds of prayer. For first, for euerie day of the weeke I haue made a morning prayer, containing both a thankesgiuing for the blessed rest receiued, and a deprecation for the escaping of all euils which may happen in the day time. Afterward followeth a Thankesgiuing for some singular benefite receiued. Then two supplications or petitions, for blessings as wel

1
Deprecations what?

2
Supplications what?

3
Intercessions what?

4
Thankesgiuing what?

The order of this booke.

I

2

3

4

of the Author.
eternall as temporall.
placed two intercessions
of degree. After
prayer against the sun
Church. And last
ing prayer, containing
unto God for his pr
the day time, a depre
will hurt vs in the ni
of his fatherly prote
red.

And this manner I haue
ing the prayers
For it is our parts daily
to crie vnto God
teacheth to this purpo
and be not weary.
willeth the same, sa
inually, in all thi
ages. For this is the
ough Iesus Christ towa
Be not let to pray al
let vnto the death fe
righteousnesse.
Prophet Dauid, v
faith, 'Seuen times
thee, because of t
ment.

And certes it is a god
vpon God in prayer,

but admonished be
four kindes thereof
used every day.
cations vvhether by we
Almightie God, as
turne away his bea
ceined through our
o mitigate the pain
ur offences. Supp
requests, whereby
ges as are necessary
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everlasting comfort
me. Intercessions
the behalfe of othe
wee praise God, a
name for all benig
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ke I have had spec
four kinds of pray
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orning prayer, conta
esgiving for the
and a deprecation
guils which may
. Afterward
iving for some sin
ed. Then two
ns, for blessings

well eternall as temporall. Next to the
are placed two intercessions for men of
every state or degree. After them ensu
eth a prayer against the sundry enemies
of Christs Church. And last of all an e
vening prayer, containing a Thanksgi
ving unto God for his prescrving of
us in the day time, a deprecation that
no euill hurt vs in the night: and a
petition of his fatherly protection is an
nexed.

And this maner I haue obserued in
distinguishing the prayers for euerie
day. For it is our parts daily in all our
necessities to crie vnto God, as our Sa
uiour teacheth to this purpose, ^c Praie
alwayes, and be not weary. And Saint
Paule willeth the same, saying, Pray
^d continually, in all thinges giuing
thanks. For this is the vwill of God
through Iesus Christ toward you. A
gaine, ^e Be not let to pray alwayes, and
be not let vnto the death to exercise thy
selfe in righteousness. Thus did the
kingly Prophet Dauid, vvhich of him
selfe saith, ^f Seuen times a day doe I
praise thee, because of thy righteous
iudgement.

And certes it is a godly vvorke to
call vpon God in prayer, and to enioy
his

Dayly pray
er is enioi
ned vs.

• Luk. 18.1

• 1. Thes. 5
17

• Ec. 18.21

• Psal. 119.
164.

A notable
exercise to
prayer.

A Preface

Ambrose.

Prayer ioyneth vs to the blessed companie of y^e Angels in heauen.

8 Ps. 138. 1

To pray & to praise god a thing common to men with Angels.

The comoditie which the daily exercise of prayer doth bring.

his familiar speech. The which also to Saint Ambrose witnesseth saying. To pray much and often is a worke grateful to God. How excellent a thing it is for man to intermingle his talk with God, no man is ignorant, and that excellencie is attained by prayer onely, which ioyneth vs to the society of Angels, through ascribing due praise and glorie unto almightie God, as their office doeth binde them. Hence saith the Psalmist 8 : in the sight of Angels wil I sing praise to thee, I wil worship toward thy holy temple, and extoll thy name. For in other things there is much difference betweene their condition & ours, whether we respect their nature, or the kind of life, their wisdom or their understanding, but to pray is a worke common both to Angels and men. For prayer doth separate vs from brute beasts, and associate vs with Angels. Yea, an easie matter it is, for one to attaine to their nature, dignitie, wisdom, and understanding, if all his life time he giue himselfe wholly unto prayer, and the seruice of God. For if they which frequent the companie of wise men, by reason of their continuall meetings, in short space are so changed, that they

of the Author
represent the wisdom
companie withall: w
of them, which daily ta
ayer? Wherefore it
ing the wil of our hea
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neither will pray, no
they yet take delight i
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without life, without
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ngers doth Saint Iame
ומר: The prayer of
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shall be forgiven him,
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 of God. For if the
 e companie of
 heir continuall me
 are so changed, the

they represent the wisdom of such as
 the companie vwithall: what shall we
 say of them, which dayly talk with God
 in prayer? Wherefore it behooueth vs
 o'eying the wil of our heavenly Father,
 to spend our life time in the lauding of
 God and in deuout meditation. But hee
 which neither will pray, nor praise god,
 neither yet take delight in this diuine
 communication, surely liuing hee is
 dead, without life, without sense or un-
 derstanding, as witnesseth Saint Chry-
 sostome.

The fruit and profit comming by god-
 ly prayers doth Saint Iames expresse in
 this maner: The prayer of faith^h shall
 saue the sicke, and the Lord shall raise
 him vp, and if he haue committed sins,
 they shall be forgiven him, &c.

Againeⁱ, The feruent prayer of a
 righteous man auaieth much. Elias
 was a man vnder infirmities, euen as
 we are, and he prayed in his prayer that
 it might not raine, and it rained not on
 the earth by the space three yeares and
 sixe moneths. And he prayed again, and
 the heauen gaue raine, and the earth
 brought forth her fruit.

By these words it appeareth, that the
 prayer of faith can obtaine and bring
 to

The state of
 him which
 vseth not to
 pray.

The fruit &
 profite of
 faithfull
 prayer.
 Iam. 5. 15

i Iam. 5. 16
 1. King. 17. 8

The force
 of faithfull
 prayer.

A Preface

1. Sa. 30. 4

4. Ki. 19. 15

Augustin

Nothing
should dis-
may a Chri-
stian from
praying vn-
to God.

Though of
our selues
we are vn-
worthie to
open our
mouthes in
y^e presence
of God, yet
through y^e
grace of
Gods holy

to passe al^l thinges belonging either to
the safetie of the body, or saluation of
the soule. As that ^k King and Pro-
phet Dauid by prayer repelled the hor-
rible crew of his mortall enemies. So in
like manner ^l Ezechias the king of Ju-
da, Ierusalem being besieged by Sena-
cherib king of the Assyrians gahe-
red not a company of souldiers, but on-
ly went against his enemy in prayer,
preuailed against them, and preserved
the Citie with the utter ouerthrowe of
his aduersaries: Likewise by his hum-
ble prayer he escaped death, and faith-
full supplication prolonged his dayes.
This made Saint Augustine to say^m,
The prayer of the righteous is the key
of heauen. The prayer of the godly doth
ascend, and the mercie of God doeth
come downe.

So that knowing the dignitie of this
familiar talke with God, and conside-
ring the commoditie which commeth
thereby, me thinks nothing should dis-
may a Christian from calling vppon
God. For notwithstanding it exceede
the power of man to reason with God:
yet doth the holy Spirit dwelling in the
faithfull helpe our weaknesse, and not
only

only

of the Authour
emboldeneth vs to
his Maiesie, but a so
for vs with
As we read that
nature weake vessel
have apprehended
him as may ap-
pear of canaan.
usually, so many occasi-
ons and stirres dayly
efficiently they cannot
And if at any time
wonderful, I perswade
in his last and old age
would, wherein as mo-
of all wickednes doth
time: so it is to be fe-
more horri-
in common wea-
confusion will ens-
ould be practised;
another meanes be-
dayly, earnest, a-
of all true
earing God Almight
us for his sonnes sal-
word, together wit
letters, maintain
in his Church, an

ges belonging either
he body, or saluation
that King and
prayer repelled the
his mortall enemies. So
Ezechias the king of
being besieged by Se
the Assyrians ga
many of souldiers, but
his enemy in pray
st them, and prefer
he utter overthrow
: Likewise by his
aped death, and fa
n prolonged his day
nt Augustine to say
the righteous is the
prayer of the godly
mercie of God doe
ping the dignitie of
with God, and con
ditie which comm
ks nothing should
a from calling
withstanding it exc
to reason with G
Spirit dwelling in
r weaknesse, and
oldened so to do.

onely emboldeneth vs to approach be-
fore his Maiestie, but also maketh in-
tercession for vs with groanes un-
speakeable. As we read that women be-
ing of nature weake vessels, oftentimes
by prayer haue apprehended God, and
detained him as may appeare in the
woman of Canaan.

Finally, so manie occasions are there
to moue and stirre vs dayly vnto prayer
that sufficiently they cannot be expres-
sed. And if at any time often prayer
were needeful, I perswade my selfe, that
now in this last and old age of this do-
ting world, wherein as more grievous
and wofull wickednes doth raigne then
at any time: so it is to be feared that in
the Church more horrible punish-
ments, and in common weales more mi-
serable confusion vwill ensue then euer
did, it should be practised; which evils
can by no other meanes be auoided, but
onely by dayly, earnest, and faithfull
prayer.

The fountaine of all true wisdom
and learning God Almighty, continue
among vs for his sonnes sake the puri-
ty of his word, together with the studie
of good letters, maintaine peace and
concord in his Church, and make vs
all

Ro. 8. 26.

Matt. 15
22

The necessi-
tie of daily
and conti-
nual prayer

Other cau-
ses mouing
vnto prayer
you shal
find in the
Epistle De-
dicatorie.

A Preface.

*all continually to addiect our selues to
aduance his glorie both in deede and
word, and to benefite his Church to
the uttermost of our power, that liuing
alwayes in his feare, wee may die
in his fauour, and rise again
to euerlasting blessed-
nes, Amen.*



Praier to bee
the comming
the Temple



Almightie
heavenly
the mul-
mercie v-
into thine
in thy fa-
uour towards thine

Direct our steps in thy way
in the path of thy com-
mandment. For thou art the

Lord: wee haue loued
thy house, and thy
honour dwelleth.

O Lord of hostes & h-
oly Tabernacles! Our
soules pine awaie (throug-
h) vnto thy court.

We wil acknowledge thy
graciousnes: wee wil
praise thee much people.

Come: let vs worship a-
round thee before the Lor-
d: he is our God, and we
will praise his pasture, and

A Preface.

ly to addict our sel
s glorie both in deede
to benefite his Church
st of our power, that
n his feare, wee may
fauour, and rise again
uerlasting blessed-
nes, Amen.

A Praier to bee saide at the comming into the Temple.



Aimightie God and
heauenlie father ^a, in
the multitude of thy
mercie wee will come
into thine house; and
in thy feare will wee

^a Psal. 5. 7

worship towards thine holic Tem-

^b Psal. 138. 2

ple.

Direct our steps in thy word ^c. Bring
vs into the path of thy commaunde-
ments ^d. For ^e thou art the God of our
saluation.

^c Psal. 119
verse 133

^d Pl. 119. 25

^e Pl. 18. 46

^f Psal. 26. 8

Lord, ^f wee haue loued the habitati-
on of thine house, and the place where
thine honour dwelleth.

O Lorde of hostes & howe amiable
are thy Tabernacles! Our soules long,
yea and pine awaie (through the desire)
to come vnto thy court.

^g Pla. 84. 1

We wil acknowledge thee in a great
Congregation ^h: wee will praise thee
among much people.

^h Psal. 35. 1

Come ⁱ let vs worship and fall down,
and kneele before the Lord our maker.
For he is our God, and we are the peo-
ple of his pasture, and the sheepe of

ⁱ Psal. 95. 6

Ci.

his

his hand.

1 Psa. 99.5

Exalt the Lorde our God, ^k and ~~call~~
downe before his footeftoole, for he is
holie.

1 Psa. 43.4

We will go vnto the altar of God^l, e-
uen vnto the God, which comforteth
our soules: and ^m in an acceptable time
wil we make our praier, euen in y mul-
titude of thy mercie: O God, heare vs
in the truth of thy saluation, *Amen.*

1 Psa. 69.13

An earnest petition for the
assistance of Gods holie Spi-
rit, that our praiers may
be zealous and
effectuall.



Almightie and mercifull
God, Father of our Lorde
Iesus Christ, for asmuch
as it is thy will and plea-
sure that in all our ne-
cessities ^a we should call vpon thee our
God, worship thee, and with yeelding
harty thanks extoll thine holie Name,
& therewithal hast promised ^b to heare
our petitions, wee are emboldened to
direct our praiers vnto thy diuine ma-
iestie.

But considering the weakenes of our
nature

1 Psa. 50.15

1 Psa. 91.15

1 Psa. 50.15

1 Psa. 145.18

1 Ioh. 16.23

to cal vpon G
re to be such, that
to aske as we sho
both wiselie doest
he canst grant, not
desire, but a great d
can thinke vpon, our
thee our God, th
promise, thou wilt
spirit of grace, an
with vnspokeab
the intercessio for vs
wordes, our hearts
but with minde an
we may vnfaiedly,
worshippers ^b in S
burning affection
thee, which art the
God, and offer the gr
thanked giuing.
prepare thou our min
theem zealous, leas
like such as praieng
more ^l in our praiers.
like like Hypocrites,
wee doing like Pha
of men, but oneli
ry and aduance thine b
Turne our heartes fro
ther images, or stra
and Saints, but let v

For grace

to call upon God.

3

order our God, ^k how to aske as we shoulde, and thou
his footestool, for alone both wiselie doest know, & effec-
tually canst grant, not onelie what wee
doe desire, but a great deale more ^d than
we can thinke vpon, our praier shall bee
vnto thee our God, that, according to
thy promise, thou wilt poure vppon vs
the Spirit of grace, and praier, which
may with vnspeakeable groanings
make intercessiō for vs, that, not with
lips onelie ^s, our hearts being far from
thee, but with minde and mouth toge-
ther, we may vnfainedly, as becommeth
true worshippers ^h in Spirit and truth,
with a burning affection of the hart call
vpon thee, which art the true and eter-
nal God, and offer the grateful sacrifice
of thankesgiuing.

Prepare thou our minds to praier ^k,
make them zealous, least otherwise we
bee like such as praieng tempte God.
Therefore ^l in our praiers, let vs not dis-
semble like Hypocrites, neither boast
of our welldoing like Pharisees, to bee
seene of men, but onelie set forth thy
glory, and aduance thine holy Name.

Turne our heartes from beholding
either images, or strange gods, or
else dead Saints, but let vs worship and

C. 2.

onely

Ro. 8. 26

Eph. 3. 2

Zac. 12. 10

Rom. 8. 26

Es. 29. 13

Math. 15. 8

Ioh. 4. 23

psa. 50. 14

psa. 116. 1

Eccle. 18

verse. 22

Math. 6. 5

Deut. 5. 8

Mat. 4. 10
 4. Ef. 6. 45
 Jer. 17. 10
 Reue. 2. 23
 1. Sam 16. 7
 1 Ro. 10. 12
 Mat. 20. 21

only serue thee in our praier, which
 art our Lorde God, Creator of all
 things, searcher of the heart, and rich
 towards all that call vpon thee.

Instruct our mindes that wee de-
 fire not foolishly vaine, and transitorie
 thinges. But let vs alway craue corpo-
 rall thinges, according to thy will, with
 this condition, if they bring none hurt
 vnto our soules: and euermore prefer
 celestiaall thinges, which are to bee asked
 without all exception, before worldlie,
 that our ioy may be perfect in the hea-
 uens.

Ioh 16. 24

Mar. 11. 24
 Mat. 7. 7
 Mat. 21. 22
 James. 1. 6

Graunt therefore, almightie Father,
 that wee may certainly perswade our
 selues, that whatsoeuer we shall aske
 at thine handes through faith, wee shall
 obtaine the same; & let vs neuer doubt
 of thy fatherly affection towarde vs, or
 bring thy willingnes to grant our peti-
 tions into question, but through a liue-
 ly faith, and confirme confidence, let vs
 constantlie beleue, that our prayers
 shall effectually be heard through and
 for thy Christs sake, in whom all thy
 promises are yea, & are in him, Amen.

Io. 14. 13
 Ioh. 16. 23
 2. Cori. 1
 1. Cori. 20

Furthermore, if at any time our prai-
 ers bee not granted speedilie according
 to our wish, giue vs a strong faith, that

we

to call vpon Go
 faint not, but ma
 expecte thine a
 coming it will com
 linger.
 Gouerne therefore ou
 spirit, that we appo
 or limits of help
 things submit o
 heauenlie pleasure,
 waters vnto thee i
 for thou wilt
 wilt come at a
 likewise illustrate ou
 that wee cast
 trusting in our
 but in thy mani
 Christ, by whom
 by faith to app
 and to call thee,
 our hearts an
 wee neither p
 our owne wort
 pride contemne
 humbly, and louin
 one for anot
 be faued.
 take awaie from vs all
 of wordes, that
 which for their

For grace

to call vpon God.

5

wee faint not, but may through patience & expecte thine aide, knowing^z that cōming it will come, & thy truth wil not linger.

^y Rō. 8.18

^z Abac. 2.3

Gouerne therfore our harts by thine holie spirit, that we appoint not a time, maner, or limits of helping vs, but may in all thinges submit our selues to thy most heauenlie pleasure, & commende our praiers vnto thee in hope and confidence^a, for thou wilt not misse an houre, but wilt come at a time conuenient. ^{ay} be perfect in the

^a Eps. 30.78

^b Iohn. 2.4

Likewise illustrate our mindes with thy light, that wee cast not foorth our praiers trusting^c in our owne righteousness, but in thy manifolde mercies, through Christ, by whome^d wee haue boldnes by faith to approach vnto thy throne, ^e and to call thee, Abba father.

^c psal. 32. 9

^d Eph. 3.12

^e Rō. 8.18

Galath 4.6

^f Lu. 18.13

Gonerne our hearts and mindes, that in praying wee neither presume^t nor trust vpon our owne worthines, and so through pride contemne others: but let vs humbly, and louinglie like brethren^g praie one for another, that we all may be saued.

^g Iam. 5.16

Take awaie from vs all babling^h and superfluitie of wordes, that we be not as Ethnikes, which for their long speech, think

^h Matt. 6.7

thinke to be heard.

Assist vs also, that the sight and remembrance of our owne vnworthines, doe not terrifie vs from praier, and that wee bee not let by other causes, from earnest crying vnto thee night and daie, that the will of thy seruants, & reuenge of thine elect may be fulfilled.

Now therefore, heauenlie father, and eternall God, giue grace, that in all places we may pray, lifting vp pure handes without wrath, or doubting, and saie, **1** Forgiue vs our trespasses and with deepe sighings, & sure confidence continually persist^m in making supplications, praiers, intercessions, and giuing of thanks for all men, that, according to thy promise, wee may receiue as well temporall as heauenly benefites. For this is the confidence which wee haue in thee, that whatsoeuer wee shall askeⁿ according to thy will thou wilt grant vnto vs.

And hearing all our petitions, wee doubt not, but that our requests which at this time wee haue made vnto thee by Christ our Lord; shall in like maner be granted: who liueth, and raigneth with thee in the vnitie of the holie Spirit, a God now & for euermore, Amen.

Luk. 11. 7

1. Tim. 2. 8

Mat. 6. 12

Mar. 11. 25

1. Tim. 2. 1

1. Joh. 5. 14

Mat. 7. 7

Mat. 21. 22

1. Joh. 3. 22

Alme praier for
happines of our fa
gracious Souera
Queene Elizab

Almig
King o
Lorde
thine ha
er both
earth,
kingdomes, and ag
according to thine

praise thee, wee
moll thine holie Na
pleased thee to ap
and gracious Que
me with counsaile,

me,
at hir, we beseech
peace, long life, and
and deliuer not he
hands of her enemies
thou her minde



*A dailie praier for the perpetu-
all happines of our sacred , and
most gracious Soueraigne , and
Queene Elizabeth.*



Almightie GOD,
King of Kinges , and
Lorde of Lordes , in
thine hands is all pow-
er both in heauen and
earth , ^a thou confir-
mest Kingdomes, and againe dost alter
them according to thine heauenly plea-
sure.

^a Sirach. I
verse. 4. I

We praise thee, wee magnifie thee,
wee extoll thine holie Name, for that it
hath pleased thee to appoint ouer vs a
good and gracious Queen which doth
gouerne with counsaile, and rule with
wisedome.

Grant hir, we beseech thee, ^b conti-
nuall peace, long life, and much happi-
nes: and deliuer not her maiestie into
the hands of her enemies.

^b Psalme.
verse. I. &

Rule thou her minde and will, that
she

Psal. 2. 11 she may ^c serue thee alwaies in feare, & reioice in trembling.

12 Let her maintaine and imbrace pure religion, and defende her people in the profession of Christs Gospel against all errors and superstition whatsoeuer.

Giue her wisdom and vnderstanding to doe such thinges as are gratefull in thy sight, profitable for vs her subiects, and hurtfull to none.

Psal. 20. 1 O God, eternall Father, ^d heare the petitions of our Queene in all her troubles; the Name of Christ our Sauour glorifie her; and the comfortable ayde of the holie Spirit vphold her now and euermore.

Psal. 20. 4 Be mindfull of hir grace for hir good, ^e giue to her according to her harts desire, & prosper all her purposes, that we **5** may reioice in thy saluation, and triumph in the name of our God.

Blesse her, Lord, euermore, that wee may knowe that her Protector is in the clouds.

Psal. 20. 9 Hearken vnto her ^f from thine holie heauens by thy mighty righte hande which bringeth saluation.

7 For though some trust in horses, and others in chariots: yet will we remember the name of our God.

They

for our grations
They shal fal, and be
courageously will perf
O Lorde protect hir
when we call vpon thee
in thy strength she
mightily triumph in
Grant her the desire of
not the petitions of
For thou haste preue
ble blessings, and pu
gold vpon hir head.
asked life of th
her a long life.
is hir glorie in t
and fame hast thou
thou hast ordained h
blessednes, and dost
with thy cheerefull co
why? Because she d
trust, and doubteth no
thy mercie.
thine hand, O Lord,
emies, and thy right
such as hate thee, a
re.
them into a burnin
of thy displeasure
gger shall consume,
them.
fruite shalt thou d

thee alwaies in fear
bling.

ntaine and imbrace
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Christs Gospel again
stitution whatsoeuer

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small Father, & hear
ur Queene in all her

me of Christ our Sa
nd the comfortable

pirit vphold her now

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ccording to her hart

all her purposes, th
n thy saluation, and

ame of our God.

Lord, euermore, th
at her Protector is

nto her & from thine
thy mighty righte

th saluation.

in some trust in hors
riots: yet will we re
of our God.

They shal fal, and be ouercome, but psalm. 20. 2
we couragiously will persist.

O Lorde protect hir Maiesty, heare
vs when we call vpon thee.

That in thy strength she may reioice,
& mightily triumph in thy saluation.

Grant her the desire of hir heart: and
denie not the petitions of hir lips.

For thou haste preuented hir with
notable blessings, and put a crowne of

pure gold vpon hir head.

She hath asked life of thee, and thou
wilt giue her a long life.

Great is hir glorie in thy saluation;
honor and fame hast thou put vpon hir.

Thou hast ordained hir for excee
ding blessednes, and dost comfort hir

part with thy cheerefull countenance.

And why? Because she delighteth in
thy Christ, and doubteth not of thine e-

uerlasting mercie.

Let thine hand, O Lord, light vpon
hir enemies, and thy right hande finde

out all such as hate thee, and enuie hir
prosperitie.

Put them into a burning fornace in
the time of thy displeasure: the Lorde

in his anger shall consume, and fire shall
deuour them.

Their fruite shalt thou destroy from
the.

the earth, and their seed from the sons of men.

Cal. 21. 11

Because they intended euill against thee, and imagined mischief against the innocent, which they could not bring to passe.

12 Therefore wilt thou turne them into flight, and bend thy bowes against their faces.

13 Triumph, O Lord, in thy virtue, and wee will sing out, and commend thy power.

Saue our Queene O mercifull God, in despite of al hir enemies, which either secretlie or openlie goe about to bring hir life to the graue, and hir glorie to the dust.

Psal. 72. 1 Giue thy iudgement, O Lorde vnto
2 hir grace, and thy righteousness vnto
3 hir Counsaile, that they may iudge thy
people with iustice, and thy poore with
equitie.

3 Let the mountaines bring peace, and the little hilles righteousness vnto thy people.

4 Let them iudge the afflicted among the people, and saue the sonnes of the poore:

Make them to destroy the backbyter, that he persist not to afflict the miserable,

for our grations
and such as trust in the
fection.
so shall quietnes and
vs like the hills
Lorde, Shield our soules
Annoynted, let
and thine arme stre
uer let hir foes preua
the childe of wickedne
fection.

saue from hir court
and preferue
assembling friends.
Grant this, O most m
Father, for thy de
Sonne our Sauio
Christ his sake.

Amen.



for our gracious Queene.

11

pie, and such as trust in thy mercie and
protection.

So shall quietnes and peace abound *psalm. 72. 7*
among vs like the hillockes on the
earth.

Lorde, Shield our foueraigne *isa. 89. 2*
alt thine Annoynted, let thine hande
assist, and thine arme strengthen her.

Neuer let hir foes preuaile against hir,
nor the childe of wickednes bring hir to
destruction.

Banish from hir court all her priuie
enemies, and preserue hir euermore
from dissembling friends.

Grant this, O most mercifull
Father, for thy deere
Sonne our Sauour
Christ his sake,
Amen.



Morning

I. Morning praier on the Lordes daie.



Almightie and mercifull God, eternall Father, Sonne, and holy Ghost, three in persons, one in substance, God in very deede and from euerlasting.

Wee extoll thy sacred maiestie, wee praise thine vnspeakeable mercie, thy diuine truth we exceedingly commend, for that of thy fatherlie and wonderfull goodnes, thou hast protected vs this night vnder the shadow^a of thy wings: yea, thou also hast made vs quietlie to take our rest notwithstanding the dangerous snares of our deadlie enimie the diuell.

Thou art the God^b, which exaltest vs from the gates of the shadow of death; and from the power of darkenesse thou deliuerest vs.

Therefore^c wee will acknowledge thee for thy goodnes, and for the wonderfull thinges which thou dost among the sons of men.

Wee will magnifie thee in the great Congregation^d, & among much people.

Morning praier

we praise thee.
Our hearts be readie,
Our hearts be readie :
O Lord among
thee among the
thy mercie is great
and thy truth vnto
We wil not hide^e thy
the great congregatio
good thing to praise
O thou
thy louing kind
and thy truth in th
the Lord O ou
within vs praise h
Which forgiveth all
cleareth al our infirm
Which redeemeth o
dethion, and crowne
and compassion:
Which satisfieth ou
things, and prot
vouch:
Which also^f hath kep
right: Not one of t
To thee^g King euer
fearful, & onelic wi
and glory for euer a
thee^h; O Lord
choise.

psal. 17. 8

psa. 9. 13

ps. 107. 8

psa, 35. 18

ple wil we praise thee.

Our harts be readie, O our God, ^e psal. 57.7

our harts be readie : Wee will praye

thee, O Lord among the people, and ^f psal. 57.9

sing to thee among the nations. For ^{psal. 108.2}

thy mercie is great aboute the hea-

uens and thy truth vnto the cloudes. ⁸ psal. 108.

We wil not hide^h thy mercy and truth ^h psal. 40.1

in the great congregation; because ^{it} psal. 9.2

is a good thing to praise the Lord, and

to sing to thee, O thou most High: To

declare thy louing kindnes in the mor-

ning, and thy truth in the night.

Blesse the Lord O our soules, & all ^h psal. 103.

that is within vs praise his holy Name:

Which forgiueth all our iniquities,

and healeth al our infirmities:

Which redeemeth our liues from

destruction, and crowneth vs with mer-

cie and compassion:

Which satisfieth our longing with

good things, and protecteth vs from

our youth:

Which also ¹ hath kept all our bones ^h psal. 34.1

this night: Not one of them is broken. ¹ I. Tim.

To thee ^m King everlasting, immor- ^{verse, 1}

tal, inuisible, & onelie wise God, be ho-

nor, and glory for euer and euer Amen. ² psal. 25.

Vnto thee ⁿ, O Lord, do we lift vp

our soules.



14
psal. 63. 1

On the Lords daie.

I

O God ° carelie will wee seeke thee;
our soules thirst for thee, our flesh lust-
eth after thee in a barren & drielande,
where no water is, to see thy strength
and glory.

O eternall God which haste brought
vs to the beginning of this daie, defend
vs with thy mighty power, that this daie
we fall into no sinne, but let al our cogi-
tations, words and workes, tende to the
setting forth of thy righteousnes.

Lighten our mindes this morning
with the shining and cleerenes of thy
wisedome, that in our hearts, that true
daie-star p may rise and shine, as it were
a candle burning in a darke place.

2. pe. 1. 19
Eph. 1. 17

Giue vs thy spirit of wisedome ° and
reuelation in the knowledge of thee,

Eph. 1. 18

And ° lighten the eies of our vnderstan-
ding, that we may know what our hope
is; how great the glory of our inheri-
tance, and what the excellent greatnes
of thy power toward vs,

psal. 8. 19

psa. 90. 14

Fil vs ° with thy mercie in the mor-
ning, so shall we be glad and reioice all
our life long.

Mercifull God, endue vs with thine
holie Spirit, that wee maie neyther
thinke, speake, or doe anie thing this
daie, but that which may please thee
and.

Morning prayer

Lead to the aduance-
ment, and health of our
soules. Gouverne thou our
will, and so direct a
of our heart, that we
may, and savor of nothing
but God and Redeemer.
Teach vs the waie of
saluation, O Lord, and
to the end.

Giue vs vnderstand-
ing, and to loue
God with all our hea-
rt, and with all our fir-
mestimonies ° bec-
cause.

Comfort the soules °
unto thee, O Lord,
our soules. For thou
art gentle, and of g-
race as cal vpon th-
hold God, carlie
wee doe offer our
sacrifice vnto thee;
broken and an hun-
thou wilt not despi-
Make vs fit, that wee
offer vp our bod-
ies, holie and accept-
able reasonable seru-

relie will wee seek
for thee, our flesh
in a barren & drie
is, to see thy face
od which haste bro
ing of this daie, de
ty power, that thin
nne, but let al our
nd workes, tender
thy righteousness.
minde this morn
ng and cleereness
n our hearts, that
rise and shine, as it
g in a darke place.
pirit of wisdom
he knowledge of
eies of our vnder
ay know what our
he glory of our in
the excellent gra
ward vs,
thy mercie in thee
be glad and reioice
od, endue vs with
at wee maie nee
or doe anie thing
hich may please

and tend to the aduancement of thy
glorie, and health of our soules.

Gouerne thou our vnderstanding
and will, and so direct all the cogitati-
ons of our heart, that we may wholly be
shine, and fauor of nothing besides thee
our God and Redeemer.

Teach vs the waie of thy Comman-
dementes, " O Lord, and we will keepe
it vnto the end.

Giue vs vnderstanding * to keepe
thy lawes., and to loue thee y our Lord
and God with all our heart, with all our
soule, and with all our strength; and let
al thy testimonies bee our delight and
Counsellors.

Comfort the soules of thy seruants,
for vnto thee, O Lord, haue we lifted
vp our soules. For thou Lorde art
good and gentle, and of great kindnesse
to as manie as cal vpon thee.

Beholde God, carlie now this Mor-
ning wee doe offer our selues a Mor-
ning sacrifice vnto thee; a troubled spi-
rit a broken and an humble hearte, O
Lord, thou wilt not despise.

Make vs fit, that wee maie likewise
a dailie offer vp our bodies, a liuing sa-
crifice, holie and acceptable vnto thee,
which is a reasonable seruice, and grate-
full

"ps. 119. 33

* ps. 119. 34

y Deut 6. 5

Mat. 22. 37

Luk. 10. 27

"ps. 119. 24

"psal, 86. 4

b psal. 86. 5

"ps. 51. 17

"Ro. 12.

ful obedience.

psal. 31. 5

Both now and euerie daie, Lord wee cominende our soules and bodies into thine hands, thou hast redeemed vs, O God of truth.

psa. 104. 4

Hebru. 1. 7

Heb. 1. 14

psa. 33. 7

Rev. 12. 7

Compasse vs about with the watch of thine Angels, which are ministring Spirites, sente out for their defence, which are the children of saluation, that they maie pitch their tentes about vs, and encounter with Satan the Dragon, to defende vs from euil.

psa. 91. 11

12

Math. 4. 6

Giue thine holie Angels charge of vs that they protect vs in all our waies, least happilie wee hurt our feete against a stone: which liuest and raignest a true and eternall God, world without ende, Amen.

2. A thankesgiuing for our Creation.



2. cor. 4. 4

colos. 1. 15

Most heauenlie Father, and eternall God, which art neither made, nor begotten, but before all worlds from euerlasting didst beget a sonne, an image of thine owne substance.

We honor thee, we praise thee, wee glorifie thee, wee yeeld thee most har-

tie

for our Creation
shakes for all thy ben
creating the heauen
and all the stars
for governing thro
and for thy gracious
The Sunne in his vpr
the daie, a wonde
The Lord which
ended the same to ta
the top of heauen
The ornament of he
stars, the Lord o
the worlde. At his
they keep their order
we be wearie in their
Lord our God, how
come in all the worlde
glory about the hea
of the mouth of bab
that thou bee praised
emies; that thou
thing aduersarie, an
thy renowne.
we see the workman
the Moon and Stars
ordained; and we wi
into all nations, a

the Lords daie,

2

for our Creation.

17

and euerie daie, Let vs
our soules and bodies
thou hast redeemed
us about with the
els, which are
out for their
the children of
pitch the
counter with Satan
fende vs from euil
the holie Angels
protect vs in all our
wee hurt our feet
liuest and raigne
od, world without
nkensgiuing for
our Creation.

thanks for all thy benefits, especial-
for creating the heauens, the Sun^b,
moone, and all the stars by thy liuelie
ord, for gouerning through thy wise-
om, and for thy gracious maintaining
em.

2. Esdr. 6
verse. 45
Genesis. I
vers. 14. 15
16, & 17

The Sunne in his vprising doth ma-
fest the daie, a wonderfull worke of
the highest.

Ecc. 43. 2

Great is the Lord which made, and
manded the same to take his course
om the top of heauen vnto the ende
thereof.

The ornament of heauen bee the
lorious stars, the Lord on high doeth
ghten the worlde. At his commande-
ent they keep their order and will not
uile, nor be wearie in their watch.

10

O Lord our God, how wonderfull is
y name in all the worlde? which hast
at thy glory aboue the heauens.

Psal. 8. 1

Most heauenlie Fa-
and eternall God, w-
art neither made,
begotten, but be-
worlds from euil
anne, an image of
Wee see the workemanship of thine
ands, the Moon and Stars, which thou
ast ordeined; and we will signifie thy
lorie vnto all nations, and among all
people

Psa. 96. 3

Psal. 96. 4
Ec. 43. 29

people will wee declare thy wonderfull things. For thou art mighty^e, O Lord, and worthie to be praised, great is thy virtue, and thy power wonderful.

We thanke thee, holie Father, God of heauen, because thou haste created by thy word of power the vniuersall world with all the creatures, and whatsoever is, liueth, or mooueth in the same. By thy wisdom thou doest gouerne, & by sending of thy Spirit, as yet doest vphold and cherish the same.

^g Gen. 1. 11 For all woods^h, fruitful trees, stones, ^{psa.} 104. 14 graine, Flowers, herbes, & al the grasse
15 of the fielde hast thou ordeined for the vse of man.

We magnifie thee, O God most wise, ⁱ Gene. 1. 6 for creating the sea, and springs of wa-
20 ter by the power of thy worde, and for
21 giuing them vertue to bring foorth fi-
^{ps.} 104. 25 shes of al kind to be eaten of man.
30

^k Gene. 1. 6 We blesse thee, O eternal God, ^k for
^{2.} Esd. 6. 41 making the superior and lower regions of the aire, with all birdes, and fethered foules of sundrie kindes, for the foode of man.

We glorifie thee, for giuing the whole frame of this earth, with all the creatures in the same vnto mankinde, and
¹ psalm. 8. 6 setting man^l ouer the workes of thine
handes

for our Creation
... hast subiected all
...
All sheepe and oxen, y
... of the fielde: Th
... and the fife of the se
... the paths of the
... speciallie we praise th
... maker, for making vs
... reasonable men accor
... multitude; for giu
... the senses, and for
...
... didst nourish vs
... being within
... and out thereo
... vs sound in all p
... reason; and yet o
... and doest keep vs a
... and deliuerest vs fro
... things dost thou
... and diuine goodnesse
... or deserte of ours
... bound to thanke t
... to serue, honor, and o
... We extol thy sacred N
... high, for separating
... both daie, that se
... their handie labour
... to serue, & celebrate th
... who is he^g that can

Lordes daie

2

for our Creation.

17

declare thy wonder
thou art mighty, O
be praised, great

power wonderful
ee, holie Father, G
e thou haste crea
ver the vniuersall

atures, and wa
r mooueth in the
ne thou doest go
thy Spirit, as yet
sh the same.

h, fruitful trees, fr
herbes, & al the
t thou ordeined

thee, O God most
e sea, and springe
of thy worde, r
tue to bring forth
be eaten of man
e, O eternal God
rior and lower re
all birdes, and fe
kindes, for the

ce, for giuing the
rth, with all the
vnto mankind
er the workes of

mandes, hast subiected all thinges vnder
his fecte.

All sheepe and oxen, yea, and all the
beastes of the fiede: The foules of the
aire, and the fish of the sea, which walk
through the paths of the sea.

Especially we praise thee, our Lorde
and maker, for making vs thy creatures
reasonable men according to thine
owne similitude; for giuing vs reason
and all the senses, and for preserving vs
hitherto.

Thou didst nourish vsⁿ, & that won-
derfullie beeing within our mothers
wombe, and out thereof^o hast thou
brought vs sound in all partes without
imperfection; and yet continuest thy
faueur, and doest keep vs against al dan-
gers, and deliuerest vs from all euil: and
al these thinges dost thou of thy father-
lie and diuine goodnesse without anie
merit or deserte of ours: for all which
we are bound to thanke thee, to praise
thee, to serue, honor, and obey thee.

We extol thy sacred Name, O God
most high, for separating from the rest
p a Sabbath daie, that so men ceasing
from their handie labour, the better
might serue, & celebrate thine honor.

Who is he ^q that can recite all the
power

Psalme, 8 7
8

m Gen. 1. 26

Gene. 5. 1

Genes. 9. 6

1. Cor. 11. 7

Colo. 3. 10

psal. 22. 9

o psal. 71. 6

p Ecc. 33.

Genes. 2.

Exo. 20. 1

Deut. 5. 1

q psal. 106.

Ecc. 43. 3

3

power of the Lorde ? or declare all his workes ? whoe can number out all his praises ? No man can vtter all his benefits.

Notwithstanding, although wee bee miserable men and wretched sinners, and therefore moſte vnmeet to extol thee according to thy desertes : yet will we not be still, we will praise thee euermore to the vttermoſt of our power. We will declare thy iuſtice and mercie: and while wee liue will wee remember thy goodnes; and at no time forget thy benefits.

psa. 146. 1 O our ſoules ^r praise the Lord, wee will praise the Lord during our life; we will ſing to the Lorde while wee haue
2 breath.

Ecc. 13. 15 We wil be mindful of our maker euen
psa. 71. 18 from our youth ^r and ſecke him euermore: yea, euen vnto our olde age ^r and graie head, O God, forſake vs not, vntill we haue declared thy power vnto all nations that are to come.

psa. 117. 1

Praise the Lorde ^u, all yee nations; praise him all ye people.

2 For his louing kindnes is great toward vs, and his truth indureth for euer.

Praise yee the Lorde in his ſanctuarie,

for the remiſſion of
praise him in the

power.
praise him in his mi
him according to

every thing that
the Lord.

praise the Lord.

A prayer for the
miſſion of ſinners

2 Righteous and
GOD, whi
from ſpot and
thy waies
and truth.

miserable folkes a
acknowledge the he
of our nature; and
in ſorrowfull heartes
whereby wee ha
age: imprinted with
nation.

openlie confeſſe, tha
our finnes, our off
our tranſgreſſions
is the ſand of the ſea,
numbered. For al the
that are prone to

the Lords daie.

3 for the remission of sins.

21

Lorde ? or declare x , praise him in the firmament of ²psa. 150. 2
e can number his power.

2

an can vtter all his Prayse him in his mightie actes :
ayse him according to his excellent
eatnesse.

6

nding, although we Let euery thing that hath breath,
n and wretched faise the Lord.

moste vnmeet to Praise yee the Lord.

to thy desertes :
we will praise thee

uttermost of our
e thy iustice and
e liue will weerein
and at no time forgoe

s r praise the Lord
Lord during our life
e Lorde while we



Righteous and mercifull
G O D, which art cleare
from spot and sinne , all
thy waies are mercie,
and truth.

²psa. 25. 10

Wee miserable folkes and wretched
adful of our manneres acknowledge the horrible cor-
h and seeke him
vnto our olde age and sorrowfull heartes bewaile our
God, forsake vs
lared thy power
to come.

b Gen. 1. 16
Genes. 5. 1
Genes. 9. 6
1. Cor. 11. 7
Colo. 3. 10

orde u , all yee
people.
g kindnes is gra
his truth indured
e Lorde in his

We openlie confesse, that many and
reat are our finnes, our offences won-
erfull; our transgressions are infinite
uen as the sand of the sea, which can-
ot be numbred. For al the cogitations
of mans hart are prone to euill euer-

Gene. 6. 5
Gene. 8. 2
Mat. 15. 19

more.

more.

psa. 9. 12

O Lord, ^d who knoweth his finnes,
or who can recite all the transgressions
of man?

psa. 51. 3

4

Behold we confesse our offences, and
our sinne ^e is alway before vs.

Against thee onely wee haue sinned,
and done euill in thine eyes, that thou
maist bee iust when thou speakest, and
pure when thou iudgest.

5

Behold, wee were borne in iniquitie
and in sinne did our mothers conceaue
vs; and those our finnes haue we multi-
plied in our daily transgressions: and
therfore haue deserued thy iust displea-
sure with paines eternall.

psa. 142. 3

Notwithstanding, wee appeale vnto
thy mercie, O Lorde, beseeching thee
not to enter into iudgement with thy
seruants ^f, for no flesh is righteous in
thy sight.

psa. 130. 3

For if thou straightlie obseruest ini-
quities, O Lorde, who shall stande? If
thou wilt contende with man ^h he shall
not bee able to answer thee one for a
thousand.

Iob. 15. 14

For ⁱ what is man that he shoulde be
cleane; and he that is borne of a woman,
that he should be iust?

15

Behold thou foundest no stedfastnes

in

for the remission of sin
Saints: yea, the heau-
in thy sight. How mu-
abominable and filthy
iniquity like water
O Lorde, we are
and our righteous-
we doute.
therefore we humble be-
mercie vpon vs, O G-
thy great mercie,
the multitude of th-
away our iniquities.
prie from our iniqui-
from our sinne.
thy Name sake, O L-
to our iniquitie,
remember not the sinne
nor our rebellions,
thy kindnes rememb-
thy goodnes sake, O
remember thy tender me-
kindnes which haue
remember also that we
that passeth and con-
therefore, leaue thy dis-
be not angrie for e-
thou threaten vs pe-

3 for the remission of sinnes.

23

thy Saints : yea, the heauens are not
are in thy sight. How much more is
an abominable and filthie, which
inketh iniquity like water?

Iob. 15. 16

Beholde, ^kLorde, we are all become
cleane, and our righteousness is like
filthie cloute.

^kEsa. 64. 6

Wherefore we humbly beseech thee
haue mercie vpon vs, O God, accor-
ing to thy great mercie, and accor-
ing to the multitude of thy compas-
ions do away our iniquities. Wash vs
throughly from our iniquities, and
pense vs from our sinne.

¹psal. 51. 1

For thy Name sake ⁿ, O Lorde, bee
mercifull to our iniquitie, for it is
eat.

^mpsal. 51. 2

ⁿpsa. 25. 1

Remember not the sinnes of our
youth, nor our rebellions, but accor-
ing to thy kindnes remember thou vs
for thy goodnes sake, O Lord.

7

Remember thy tender mercies, and
thy kindnes which haue bene for
er.

8

Remember also ° that wee are flesh,
winde that passeth and commeth not
gaine.

° Ps. 78. 39

psa. 103. 14

Therefore, leaue thy displeasure a-
gainst vs; be not angrie for euer ^p, nei-
her doe thou threaten vs perpetually.

^ppsa. 103. 9

Deale

Psa. 103. 10

Deale not with vs according to our finnes, neither rewarde vs after our iniquities: but conuert vs, O our God of saluation, and turne away thy displeasure against vs.

Psa. 85. 7

Shew vs thy mercie, O Lorde, and graunt vs thy saluation, for thy Name sake.

O most merciful God, we confesse in deede that it lies not in our power to put away, and purge our sins, & to purchase thy fauour: but onelie it is the passion and most innocent death of thy Sonne our Lorde Iesus Christ, the immaculate Lambe, which is a sufficient reconciliation for our finnes, and yet not for ours onelie, but for the finnes also of the whole world.

1. Ioh. 2. 2

1. Ioh. 1. 7

For his bloud which was shed for vs doth cleanse vs from all sinne. And if we confesse our finnes, thou art faithfull and iust, to forgiue vs our finnes, and to cleanse vs from all vnrighteousnes.

Psa. 32. 1

Wherefore through confidence of this thy mercy promised by thy Sonne, wee are bolde with deepe sighes from hart to crie, Lord, forgiue our offences; remit our iniquities; couer our finnes, & impute not our faults vnto vs.

Purge vs, O Lorde, from our secret faults.

for the remission of
Keep thy seruant
impetuous finnes; le
renew vs, so shall wee
purged from our grea
that tasting the swee
we may be led
of the remission of ou
the knowledge
people by the remis
through the bowels
thereby the daye spr
has visited vs; that
our mindes, both co
of the holie Sp
begin a newe life in
menchall the moti
firming with thy d
and restore in vs th
the light which was lo
cleared out of the ha
we may serue thee
and righteousnes al
through Christ, in
pleased, and for
our works howsoeue
perfect are acceptab
in thine eyes
Amen.
(:)
D. I

he Lords daie.

3

for the remission of finnes.

25

▪ Psa. 19. 12

13

with vs according to our faults. Keepe thy seruantes also from
rewards vs after presumptuous finnes; let them not
conuert vs, O Lord, shine ouer vs, so shall wee be vpright,
and turne away thy wrath, and purged from our greatest wicked-
nes, that tasting the sweetenes of thy
mercies, O Lord, benignitie, we may be secure and cer-
taine of the remission of our finnes.

▪ Luk. 1. 77

Giue the knowledge of saluation
merciful God, we praye, O Lord, thy people by the remission of their
finnes, through the bowels of thy mer-
cy, whereby the daye spring from on
high hath visited vs; that we may per-
ceive in our mindes, both comfort, peace,
and gladnes of the holie Spirit, which
maye begin a newe life in vs pleasing
thee; quench all the motions of our
conscience struiuing with thy diuine plea-
sure; and restore in vs the image of
thy diuine light which was lost, that be-
ing deliuered out of the handes of our
enimies, we may serue thee in feare, in
holines and righteousness al the daies of
our life, through Christ, in whom thou
art well pleased, and for whose sake
all our works howsoeuer vn-
perfect, are acceptable
in thine eyes

78

▪ Mar. 3. 17

Mark, 1. 11

Luke, 3. 22

Amen.

(.)

D. 1

A

4. A praier for the prefer- uation of the Church.



Celestiall God, and Fa-
 ther of infinite mercie
 and compassion, which
 not onelie gatherest to
 thy selfe an holie church
 in this world^a out of mankind through
 the operation of the holie Ghost, and
 preaching of thy word, but also prefer-
 uest the same being gathered, and ador-
 nest it with all kind of temporal things,
 and, which more is, with eternall blisse.
 Wee humbly beseech thee, gracious
 Lorde, that of thy goodnes thou woul-
 dest vouchsafe euermore to maintaine
 this thy little flocke^b, embracing, prea-
 ching, & professing thy word, through
 thine especiall grace, continue thy fa-
 uour toward the same, keepe it in sound
 doctrine, constant confessing, in the
 lawfull vse of thine holie Sacramentes
 and in purenes of life, that neither the
 gates of hell^c, the rage of Satan, nor
 yet the rigorousnes and tyranny of this
 world oppresse the same.

Protect, and keepe this^d thy boat
 and little barke tossed among many pe-
 rilous

in the preservation of C
 tempestes, and miser
 ang Sea of this tr
 that it perish not b

thy Church, whic
 sure rocke, and
 a sound, and vnr

of hostes, retur

from heauen and bel

and make it perfec

hande hath plante

to thy selfe. Hedge

thy strong defenc

thereof being spred

may bring forth abu

thy power, come

Conuert vs, shewe

and we shall be s

thy sheepe within t

shall we be quiet from

canerings, neither

force out of thine h

from al such as

know of pure relig

thereof labour to br

the instauration of blas

thy word, that m

d1.

er for the pre
m of the Church.

rilous tempestes, and miserable surges
in the raging Sea of this troublesome
worlde, that it perish not being over-
whelmed.

Celestiall God,
her of infinite
and compassion,
not onelie gath

Vphold thy Church, which ^e is buil-
ded vpon a sure rocke, and dependeth
vpon Chriit a sound, and vnmouucable
foundation.

^e Mat. 16. 18

thy selfe an holie
out of mankind
of the holie Ghost
y word, but also
eing gathered, and
kind of temporall
re is, with eternall
y beseech thee,
thy goodnes thou

O Lorde of hostes, returne ^f, looke
downe from heauen and behold, visit
thy vine, and make it perfect, which
thy right hande hath planted, and thou
hast chosen to thy selfe. Hedge the same
about with thy strong defence, that the
branches thereof being spread out, and
pruned may bring forth abundance of
fruit.

^f ps. 80. 14
15

euermore to me
ocke^b, embracing
ssing thy word, in
grace, continue
e same, keepe it
stant confessing
hine holie Sacram
of life, that neith
the rage of Sa
usnes and tyrann
he same.

Raise vp thy power, come God, and
saue vs ^g. Conuert vs, shewe forth thy
countenance, and we shall be saued.

^g Psal. 80. 7

Enclose thy sheepe within thine hur-
dles: so shall we be quiet from all inua-
sion and scatterings, neither ^h can anie
draw vs by force out of thine hands.

^h Ioh. 10. 28

Defende vs from al such as seeke the
vttter ouerthrow of pure religion; and
in place thereof labour to bring in the
shamefull instauration of blasphemous
Idolatrie.

and keepe this
tossed among me

Suffer not thy word, that most cleere
da. and

and vnchangeable light to be corrupted, or put out by our meanes, but gather to thy selfe through the sounde of the Gospell such a Church, as may harken vnto thee, honor, and sanctifie thy Name, as wel in word, as in honest conuersation, that so thou mayest haue a righteous and holie generation, celebrating thy goodnes for euermore.

¶ *Esa. 9. 13*

Ioine vs ¹ vnto that company which dooth worship thee continuallie; that we may be Citizens of thy kingdome among thy Saints.

Graunt that wee erre not from the foundation of wholesome doctrine, answering to the rules of the sacred scripture: and that we offende not against our conscience; but seperate vs from the companie of vngodliones, and from the damned crew of the reprobate.

¶ *Psal. 16. 4*

Exo. 23. 13

¶ *Luk. 2. 34*

Rom. 9. 33

1. Co. 1. 18

Let vs not so much as take their names into our mouthes ^k which poure out heapes of blasphemies to thy great dishonor, and defacing of the truth: vnto whom thy Sonne is a destruction ^l and stone of offence. For they despise his base estate, & the foolish preaching ^m of thy Gospell, and the deformed shew of the Church, placed in the mids of all kind of miseries, they loath and

ab-

in the preservation of the
preferring vncerta
authoritie, and the
of this transitorie wor
the profession of the tr
war with thy Sonne
the euermore destr
dies.
vs euermore, tha
that Church, whi
like, consisting of
tions, but linked v
at the same confession
life vs with thine b
sines being forgiu
other trade of life,
g thee " to be the
and Iesus Christ whon
into thy Church
ad nestes where they
and Gospell purelie w
the diuell which
eries against thy do
her feined Gods may
institious inuocatio
thy glory defaced.
taken the power of thi
boyle in hatred a
and conspire the de
d.3.

able light to be
by our meanes,
through the soue
th a Church, as ma
honor, and sancti
a word, as in hono
t so thou mayest
holie generation,
odnes for euermore
to that company
thee continually
tizens of thy king
nts.

4 for the preservation of the Church.

abhor, preferring vncertaine riches,
ordlie auctoritie, and the vaine plea-
ures of this transitorie worlde, bee-
fore the profession of the truth, and so
making war with thy Sonne, they doe
purchase euerlasting destruction vnto
hemselues.

Keepe vs euermore, that we may a-
bide in that Church, which is truelie
Catholike, consisting of members of
manie nations, but linked vnto thee in
one, and the same confession.

Sanctifie vs with thine holie Spirite,
that our sinnes being forgiuen, we may
take another trade of life, in acknow-
ledging thee to be the onelie true
God, and Iesus Christ whom thou hast
sent.

• Ioh. 17. 2

Giue vnto thy Church resting pla-
ces, and nestes where they may found
thy sacred Gospell purelie without cor-
ruption.

Suppress the diuell which spreadeth
blasphemies against thy doctrine: that
no neither feined Gods may be erected
nor superstitious inuocations confir-
med, nor thy glory defaced.

Weaken the power of thine enemies,
which boyle in hatred against thy
rueth, and conspire the death of thine

elect : so neither shall stables of Wolues
be made , nor denmes of theeues esta-
blished .

psal. 85. 6

psal. 5. 11

O Lord God °, retorne and quicken
vs : so shall thy people reioyce in thee.
Let all such as trust in thee reioice, ^p and
triumph for euer : dwell thou in them,
and let those which loue thy name, re-
ioice in thee.

psal. 85. 1

O Lord, remember not our offences,
thou which wast ^q sometimes mercifull;
And for gaucedst the wickednesse of the
people and hidest all their sins; Which
withdrewedst all thy anger, and turnedst
from the fiercenes of thine indignation:
Be mindfull of thy woonted mercy, and
receiue vs vnto thy fauour.

For we depend vpon thee alone, be-
ing destitute of all worldlie ayde , our
trust wholie is in thee , and al our con-
fidence resteth in thy stretched out
arme.

psal. 5. 11

psa, 84. 9. 11

O Lord ^r couer vs with thy grace, as
it were with a shielde, that so we may be
blessed, and abiding in the house of thy
congregation may acknowledge , and
call vppon thee according to thy worde
reucaled , and praise thee euermore,
through our Lorde Iesus
Christ, Amen.

for the preachers of God

A praier for the
clers of Gods wor

Almightie, a
God, which
Sonne our L
uiour Christ
manded vs to

may bee thrust in
we beseech thee by
that thou wilt se
faithfull ministers,
of thy worde,
many, and in ope

into vs such teach
thy mysteries lear
conuerlation commen
them being illum
heavenly light, tha
the deliuer and deuide

principles of true doc
of truth, and the Go
the difference betwe
the Gospell; preach th
are agreeable vnto
and strengthen vs t
of the Pharisies
igious doctrine of m

5. A praier for the Preachers of Gods worde.



Almightie, and mercifull
God, which through thy
Sonne our Lorde and Sa-
uiour Christ, hast com-

^a Mat. 9. 38
Luke. 10. 2
Iohn. 4. 35

manded vs to praie ^a that
aborers may bee thrust into thine har-
rest: we beseech thee by the same thy
Sonne, that thou wilt sende into thy
Church faithfull ministers, and syncre
Preachers of thy worde, and those in
number many, and in operation won-
derfull.

Giue vnto vs such teachers, as are
both in thy mysteries ¹ learned, and for
their conuerlation commended.

^b Ma. 13. 1

Direct them being illuminated with
thine heauenly light, that they may
rightlie deliuer and deuide ^c vnto vs
the principles of true doctrine, the
worde of truth, and the Gospell of life;
open the difference betweene the law
and the Gospell; preach those thinges
which are agreeable vnto the rules of
faith; and strengthen vs to beware of
the leauen of the Pharisies ^d, and the
contagious doctrine of mans traditi-

^e 1. Tim. 2
verse. 15

^d Ma. 16. 6

ons.

Giue vnto vs euermore sincere
Preachers, and sound interpreters, and
arme them ^c with the gift of tongues
for the propagation of thy doctrine,
that manie through their labors and di-
ligence may bee conuerted to the true
knowledge of thy diuine pleasure.

For ^t how should we heare without
a Preacher? And how should me preach
except they be sent?

Wherefore send into thy Church ^b,
O most louing Father, Bishops of thine
owne instructing, good shepheards,
sounde Preachers, faithfull workmen,
and godlie ministers, which maie faith-
fullie ouersee ^h and by thy word of sal-
uation ⁱ luckilie gouerne thy Church,
being deerelie bought with the preti-
ous bloud of thine onelie Sonne : So
shall the Gospel, thy pure worde to the
praise and glory of thy Name; to the
saluation and profit of manie men with
good successe fruitfullie bee declared;
and ^k vniuersallie preached throughout
althe world.

Giue vnto vs, Lord eternal God, tea-
chers of righteousness, which ^l retey-
ning the forme of wholesome doctrine
maye informe in vs all spirituall wise-
dome

1. Cor. 10
verse. 10

Rom. 10
verse 14
15

Ephe. 4.7
Esa. 54.13
Matt. 9.36

AA. 20.28
Ephesi. 1.7
Rom. 1.16
AAs. 13.26
B. Cor. 1.11

1. Cor. 2.28

2 Tim. 1.13

for the preachers of God
of thine essence and
and through thy Spirit
unto perfection, w
be blamelesse ^m both
and in behauiour
reduce sinners into
strengthen the weak
comfort the afflicted and
sees against all the d
enemy.
may be able ⁿ to
doctrine; whereby t
being terrified throug
indignation, and
res may find true co
which are able to co
ters of the truth, a
of the impudent;
rules for the faith
and conuersation, an
eternal to gaine man
small God.
may reioice ^p in affl
either the hatred, nor
of this worlde; but
the death constantly
of the truth; so shall
flourished, thy most
ed; and thy minist
last instituted ^r for
d. 5.

5 for the preachers of Gods word.

o vs euermore: for
d sound interpreters
with the gift of tra
gation of thy doct
ough their labors as
ee conuerted to the
thy diuine pleasure
should we heare w
nd how should men
sent?

dom of thine essence and diuine pleasure; and through thy Spirit and worde bring vs vnto perfection, whereby wee may be blamelesse^m both in Christian religion, and in behauiour: that they may reduce sinners into the waie of truth, strengthen the weake in faith; and comfort the afflicted and wounded consciences against all the dartes of our deadly enemy.

^m Col, 1, 10
1. The. 2, 12
Ephes, 4, 1

Send into thy Churches
Father, Bishops of
g, good sheepe
ers, faithfull work
isters, which mainte
and by thy word
ic gouerne thy Churches
bought with thy
hine onelie Sonne
l, thy pure word
ry of thy Name
rofit of manie men
fruitfullie bee ded
e preached through
Lord eternal God
usnesse, which
of wholesome doctrine
in vs all spirituall

Which may be able^u to exhort by sound doctrine; whereby the hearts of men, being terrified through the sense of Gods indignation, and oppressed with cares may find true consolation; and which are able to conuince the gaineſaiers of the truth, and stop the mouth of the impudent; which may bee examples for the faithfull both in speech and conuerſation, and may become^o al in al to gaine many vnto thee our eternall God.

ⁿ Titus, 9
1 Tim, 4, 6

And may reioice^p in affliction, fearing neither the hatred, nor the ingratitude of this worlde; but may persist vnto the death constantly in the confession of the truth; so shall both offences be shunned, thy most holy Name glorified^q; and thy ministerie which thou hast instituted^r for the safetie of

^o 1, Cor, 9
verse, 22
^p Rom, 5, 3
Iames, 1, 3

^q Ro, 2, 24

our soules which beleue, notably made of, and maintained.

Make them perfect therefore, that they may proue the vessels of thy mercie, and profitable instrumentes of thy Church: let not their labours be in vain, but take good successe in the Lord.

Grant likewise, holie God, that all the Preachers of thy worde maie be blamelesse^r not subiect to manifest impietie, but the husbandes of one wife, shunning extrauagant and filthie lustes; also bee they watchfull ouer the flocke committed vnto them, least the diuell priuilie make a praie of thy filie sheepe.

Bee they sober and temperate looking to their charge with great discretion: Modest and of good behauiour; endued with all grauitie, liberall toward exiles, and all such as are persecuted for the confession of thy worde; apt to teach; no quarellers; not giuen to filthie gaming; patient sufferers of iniurie; voyde of contention and couetousnes; wise gouernors of their owne houses, hauing children in subiection with all reuerence.

Not puffed vp; no giuers of occasion of offenceⁿ, either in worde or deede, whereby anie maie iustlie bee offended

and

in the hearers of Gods
at the ministrie
let them shewe out
the ministers of God
in affliction, in extre
and neuer forsake
through persecution,
ingratitude of the w
uers, louing Father,
in thy vineyarde
in hirclinges, which
themselves² studie
to get popular cre
according to the
owne gaine, making
the word by transfe
into an externall p
to liue by. For the
continue constant in
the doctrine, but are
by the winde, & are
ough the feare of per
the ministerie,
Praier for the h
of the word of God.
Most gratiou
which of thy m
passion, and
tie, hast purely
ly deliuered.

1. Cor. 15
c. 10. & 58

Titus . 1
verse. 6. & c
E. Tim. 3.

Cor. 4 3

6 for the bearers of Gods word.

and carpe at the ministrie : But in all things let them shewe out themselves, * as the ministers of God in much suffering, in affliction, in extremities and troubles, and neuer forsake their calling either through persecution, or the manifold ingratitude of the world.

Keepe vs, louing Father, y from euil workemen in thy vineyarde, from vnfaithfull hirelinges, which preach and feede themselves ² studieng to please men, and to get popular credit, turning religion according to the will of men for their owne gaine, making merchandise ² of the word by transforming the Gospell into an externall pompe and meanes to liue by. For these men can neuer continue constant in the confession of true doctrine, but are like reeds tossed by the winde, & are easilie broken through the feare of perilles which accompanie the ministerie, Amen.

6. A Praier for the hearers
of the word of God.



Most gracious GOD, which of thy meere compassion, and diuine pittie, hast purely and plainly deliuered vnto vs thy health-

* I. cor. 4.

y Iohn, 1
verse, 1. & 2

* 2. cor. 4.
Galat. 1, 10

* 2. Cori. 2
verse. 17

b Iuk. 7. 2

1oh. 6. 27 healthfull word, which is ^a the foode of
 2, 48 our soules. For the Gospel is ^b the pow-
 Ro. 1, 16 er of God vnto saluation to all belee-
 cor, 1, 18 uers; euen as thy Sonne doth saie^c,
 Lu. 11, 28 Blessed are they which heare the word
 of God and keepe it: Againe ^d, Hee
 1oh. 8. 51 that keepeth my word shal not die eter-
 nally:

Wee humblic beseech thee on the
 behalfe of all hearers of thy word, O-
 pen our hartes, ^e vnlocke the eares of
 our vnderstanding, that hearing thy
 worde profitablie, wee may obserue,
 learne, and embrace such thinges, as
 are necessarie to the confirming of our
 faith and amendment of life.

Let thy word therefore ^f abide plen-
 tiffullie among vs in all wisdom; giue
 vs thine holy spirit, that we may heare
 Sermons, not as the wordes of men ^g,
 but as they are indeede the worde of
 God; and ^h walking worthy the same,
 as becommeth the sonnes of God, may
 liue in all godlines ⁱ and honestie, vsing
 thy worde preached vnto the edificati-
 on of our consciences; to our instruc-
 tion, to the comfort of our mindes, and
 to the kindling of good motions, for
 the better seruing of thee in Christian
 patience: that we bee not idle hearers
 onely

the hearers of God
 but earnest full
 to passe wee beseech
 that the worde thy
 our hartes, and take
 the dunging of o
 ground may be
 vs both outward
 with a care,
 the operation the
 so, rushing out
 the earth, & deliuer
 out plentifull
 thine holic name.
 so within vs, tha
 away the seede
 our hartes; let i
 together let vs be forg
 full hearers, whic
 their iudgement,
 tion,
 more, keepe vs
 that come what cr
 there can, we ma
 to thee in all our
 aide vs, O God
 that the seede of th
 ked among vs thr
 had pleasures of this
 ally assist vs, that

the Lords daie

which is the first
the Gospel is the
to saluation to all

thy Sonne doth
y which heare the
repe it: Againe
y word shal not die

public beseech thee

hearers of thy word

vnlocke the ear

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therefore abide

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s the wordes of m

indeede the word

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be sonnes of God

s and honestie

hed vnto the edifi

cences; to our in

port of our mindes

of good motions

g of thee in Chri

bee not idle hea

for the hearers of Gods word.

onelic^k but earnest fulfillers of thy
worde.

Bring to passe wee beseech thee, O

Lorde, that the worde thy seede^l may

sticke in our harts, and take deepe root,

and that the dunging of our colde and

vnfruitfull grounde may become profi-

table, let vs both outwardlie embrace

thy doctrine with a care, and inward-

lie feele the operation thereof in our

minds: and so, rushing out of the bow-

els of the earth, & deliuered from ten-

tation, bring out plentifull fruite to the

glory of thine holie name.

Worke so within vs, that the Diuell

take not away the seede of thy word

sowen in our hartes; let it not waxe

barren, neither let vs be forgetfulⁿ, nor

like vnfruitfull hearers, which heare thy

word to their iudgement, and greater

condemnation,

Furthermore, keepe vs in thy faith

and feare, that come what crosses^o and

aduersities there can, we maie continu-

ally stick vnto thee in all our miseries.

Likewise aide vs, O God of our sal-

uation, that the seede of thy worde be

not choaked among vs through cares

, riches and pleasures of this world.

And finally assist vs, that we bee ne-

37

^k Iam, 1, 22

Math, 7, 21

ROM, 2, 13

^l Matth, 13

ver. 8, & 23

Luke, 8, 8

& 15.

ⁿ Mar, 4, 15

ⁿ Iam, 1, 23

^o Mat, 13, 15

^p Luk, 8, 14

uct

uer found in the companie of mockers
 into whome the diuell hath entred,
 and blinded their mindes^r, and there-
 fore make a scoffe at the preaching of
 thy worde, which walking after the
 lusts and desires of their owne flesh, do
 wrap themselves in the horrible confu-
 sion of their owne desires, and shamefull
 wickednes, whereby like mad men they
 cast themselves headlong into euerla-
 sting destruction.

O Christ, Sonne of God fountaine
 of all mercie and compassion, which
 art the Lorde of the whole flocke, and
 chiefe Byshop of our soules, worke
 thou effectually by the ministers, speak
 within vs vnto our heartes the voice of
 thy Father: grant that wee maie trulie
 discern the same, and distinguish it
 from the howling of woolues. For thy
 doctrine is pure, conuerting the soules,
 the testimonie of the Lord is sure, and
 giueth wisdom vnto the simple.

Grant therefore, that al of vs hearing
 thy worde maie receiue the same to our
 learning, amendement, comfort, and in-
 struction, which is in righteousness, &
 in an honest, and good conscience, that
 hauing heard the same wee may keepe
 it y bringing forth fruit with patience,
 and

against false prophes
 continue in the same
 neuer bee tossed
 every wind of doct
 thou holie Spirit, etc
 colde heartes with
 cherish vs with thi
 and purge the filth
 nature, keepe vs
 within vs righteou
 notable in thy sight.
 grate and transform

make vs diligent
 word, beate into o
 and loue of thy n
 and superfluitie
 caste off, we may re
 thy word ingrafted
 our soules, in this
 hereafter in full p

prayer against
 Prophets.

mercifull GOD
 mankinde,
 forewarned vs
 vnspokeable g
 take heede of
 vnto vs

2. pet. 3. 3
 1. Tim. 4. 1
 Eph. 4. 17
 Rom. 1. 24
 & 26.
 Jude. 1. 4
 & 18

1. pet. 2. 21

psa. 19. 7

2. Tim. 2
 verse 22

Luk. 8. 15

the companie of nd ^z continue in the same all our life
ne the diuell haue me and neuer bee tossed ^a or caried a-
their mindes ^r, out with euery wind of doctrine.

scoffe at the preac And thou holie Spirit, eternall God,
which ⁱ walking indle our colde heartes with the fire of
res of their owne thy loue, cherish vs with thine health-
ues in the horribul heate, and purge the filthines of our
own desires, and the corrupted nature, keepe vs in thy lap,
ereby like madme and worke within vs righteousnes, and
s headlong into life acceptable in thy sight.

on. Regenerate and transforme vs into
Sonne of God for newe men, make vs diligent in the stu-
nd compassion, lie of thy word, beate into our mindes
of the whole flocke a true feare and loue of thy name, that
o of our soules, all vncleannes and superfluitie ^b of ma-
y by the ministers, ice being caste off, we may receiue with ^b Iam. 1. 22
our heartes there meekenes thy word ingrafted, which is
ant that wee may able to saue our soules, in this world by
ne, and distinge inchoation, hereafter in full perfection,
g of woolues. Amen.

7. A prayer against false Prophets.



Mercifull GOD, loue of
mankinde, which hast
forewarned vs of thine
vnspokeable goodnes to
take heede ^a of false Pro-
phets, comming vnto vs in sheepes
cloathing

clothing, being for all that inwardlie
rauening woolues.

2.Ti. 3, 1

And forasmuch^b as in the latter
daies, wherein we liue, it was prophe-

2, Cor, 11

verse. 14

wherein the Diuell^c dooth transfigure
himselfe into an Angell of light & false
teachers, with subtile workmen hauing
put on the person of Christ, and of his

2, Cor, 11

verse. 13

Apostles^a doe transforme themselues
into the ministers of righteousness, car-

15

rying^e the shew of godlines, but denie
the power thereof.

2.Tim. 3, 5

And besides, sith by thine holie spi-
rit thou hast foretolde that the wicked
manⁱ the sonne of perdition, shoulde
come and carry away many vnto eter-
nal death, and perpetuall damnation:

2.Th. 2, 3

Grant, merciful God, that embracing
the loue of thy truth, wee may shun all
spirits of lying & together with all er-
rors and shewe of falshood, and at no

Col, 2, 8

time bee caried awaie^h from the true
sense of thy word, neither wander from
the scope of our saluation; but perseue-
ring constantlie and firmelie vnto the
ende in thy worde, may abide in the
vnitie of the true catholicke faith, and
Christian religion; and bee neuer de-
ceiued anie waie, neither by signes, nor

Matth, 24

against false Prophe-
cies, nor lies, nei-
ther of vnri-
ghte craft & subtil-
ty they besetvs, but
simplic in loue, n-
ot in corruption, an
revelation the truth.

vers, omnipotent
from all fanaticall op-
ing spirits, which sow
contentions in t
the teachers, which
rious heresiesⁱ and

the which hath dee-
by whom the waie o
man of: and which r
vers through coue-
vers from greuous

doles, which spare n-
ly deuour thy bel-
the poison of their
doctrine.

men speaking per-
we disciples after the
other schismes to th
the vinity of the Ch
men of wicked an
raising dissention

vers which the e

the Lordes daie

eing for all that in
olues.

asmuch^b as in the

in we liue, it was

ould bee perilous

Diuell^c dooth tra

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h subtile workmen

rson of Christ, an

oe transforme the

sters of righteous

ew of godlines, be

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s, sith by thine

foretolde that the

ne of perdition, is

ry away many vnto

perpetuall damna

iful God, that emb

truth, wee may

g & together with

of falshood, and

ed awaie^b from

ord, neither wande

r saluation; but pe

e and firmelie

orde, may abide

ue catholicke faith

on; and bee newe

e, neither by sign

7

against false Prophets.

miracles, nor lies, neitherⁱ by any

leceaeablenes of vnrighteousnesse

through the craft & subtiltie of men^k,

wherby they beset vs, but, following

hy truth simplie in loue, may continue

afe from al corruption, and constant in

he profession the truth.

Keepe vs, omnipotent and eternall

God, from all fanaticall opinions; from

educing spirits, which sowe errors, and

eadlie contentions in thy Church;

from false teachers, which priuily bring

n pernicious heresies^l and denie euen

he Lorde which hath deerelie bought

hem: By whom the waie of the Lorde

is il spoken of; and which make sale of

heir hearers through couetousnes.

Keepe vs^m from greuous and gree-

lie woolues, which spare not the flock,

but cruelly deuour thy beloued sheepe,

through the poison of their lyes, and er-

onious doctrine.

From men speaking peruerse things,

o drawe disciples after them, and to

engender schismes to the tearing in

peeces the vnity of the Church;

From men of wicked and corrupt o-

pinions, raising dissentions and sundrie

offences:

From taresⁿ which the enuious man,

which

41

12. Thess. 2
verse. 10

* Eph. 4. 14

15

12. Pet. 2. 1

2

3

m Acts. 20

verse. 29

n Mat. 13. 24

which is the Diuell, soweth and scattereth among good wheat:

Mat. 7. 15
Jerem. 23. 1
Ezec. 34. 2

From false prophets ° which speake the visions of their own hart; not from the mouth of the Lorde; which preach their owne dreames and fancies, seducing the people with lies:

P Ioh. 10. 1

From theeves & robbers of soules; which kil both bodie and soule, and cast them headlong into hell fire.

Deliver vs frō the rage of the Diuels thine enemies, which in their members vtter out most horrible outcries against the truth, and departing from the rule of thy doctrine, propose the fained opinions of their own inuentions manifestlie repugnant to thy commandments.

Keepe thine elect in this most wicked worlde, that being seduced into foule errors, they swarue not from thy truth. Shorten the euill daies ° of this dangerous and troublesome time.

Mat. 24. 23
Mar. 13. 20
2. The. 2. 1
Esaie. 11. 4

Dispatch ° that sonne of iniquitie by the breath of thy mouth, and cut him off through the brightnes of thy coming.

Cause thy word, O God, to sound in our eares purelie and syncerelie; and make vs to followe the same with our whole

heart; true faith; and
and throughlie
the manifold precepts
that so approouing th
the waies of stra
the right way.

about our shephearde.
so shall we want not
places of thy greene
vnto the waters of
in the pathes of ri
Names sake, that we
and not bee confoun
when thy Sonne our
which liueth with
in the vnity of th
for euermore, Am

Evening prayer
the Lordes daie

Almightie
nall GOD
our Lord I
which tog
thy Sonne
Ghost, di
after thine owne li
into him the bre

Euening praier.

8

the Lords daie.

Diuell, soweth and good wheat: the prophets ° which of their own hart; as of the Lorde; which dreames and fancies: ple with lies: eues & robbers of th bodie and soule; ong into hell fire. s fro the rage of the s, which in their m st horrible outcrys and departing from ne, propose the fa heir own inuention: gnant to thy comit,

hole heart; true faith; and Christian bedience! and throughlie to vnder- and the manifold precepts of thy pure ord, that so approouing the good, wee may shun the waies of strangers & lea- ing from the right way.

Ioh. 10. 5

Be thou our shephearde, O eternall God, so shall we want nothing; put vs in the places of thy greene pasture and ring vs vnto the waters of comfort; ade vs in the pathes of righteonsnes or thy Names sake, that wee may haue ope, and not bee confounded in that aie, when thy Sonne our Lorde shall ppeere, which liueth with thee, and ighneth in the vnity of thy holy Spi- it, a God for euermore, *Amen.*

Psal. 23. 1

2

3

**8. Euening praier, on
*the Lordes daie.***



ne elect in this most
t being seduced in
warue not from the
euill daies ° of this
blesome time.

that sonne of in
f thy mouth, and
the brightnes of the

word, O God, to
relie and syncere
followe the same

Almightie, and eter-
nall G O D, Father of
our Lord Iesus Christ,
which together with
thy Sonne & the holie
Ghost, diddest create
man ^a after thine owne likenesse, and
breath ^b into him the breath of life,
the

2 I. cor. 11. 7

b Gen. 2. 7

the which through thy goodnes continues at thy pleasure.

Act. 17. 25

Thou hast made ^c of one bloud all mankind, and assigned times, & length of our life in this world.

psal. 104
verse. 29

Thou giuest life to the people on the earth, and breath to the walkers therein, which if thou take awaie they shall depart, and be turned into dust:

Wee blesse thee heauenlie Father, and with all our harts giue thee thanks not onelie for sauing vs this daie from dangers: but also from our cradels for defending both our soules and bodies from death.

Luke. 46

Wherefore magnifie the Lorde, O our soules ^c, and our spirits reioice in
47 God our sauiour. For he hath looked
38 vppon the basenes and affliction of his
49 seruants. Hee that is mightie hath done
for vs great thinges; and holie is his
50 Name. Wherefore we will praise the
Lorde for euetmore, because his mercie endureth from generation to generation on such as feare him.

We will shew forth his power in the euening and when we go to bed we will remember his mercie.

Iam. 2. 19

Arise now ¹ our soules, in the night praise our God: In the beginning of
the

shes poure out your
before the face of the L
Saints will be ioyfull
sing loud vpon their
praise thee continu
thy Name for e
the God which d
and maketh mery o
in the night wee w
benefits; and our
of them.
thou hast commanded
celebrated in the d
in the night.
Lorde, and God of r
patience, pittie, a
best mercie vnto the
out all our offence
our soules vnto
harts we praie, put n
the horrible confu
and wickednes of o
plenished with lo
and ignorance, full
errors; our hearts an
from thee our God, a
strength both of e
are defiled, and
of thy great me

ough thy goodness he watches poure out your hearts like
asure. water before the face of the Lord.

made of one be The Saints will be ioyfull with glo-
assigned times, & ic^s, and sing loud vpon their beds.

his world. We will praie thee continuallic^h, & ^{psa. 149.3}

st life to the people will confesse thy Name for euermore, ^{h psal. 44.3}

death to the walkers or thou art the God which delighteth

thou take awaie the ur harts, and maketh mery our soules.

turned into dust: Therefore in the night wee will thinke

se thee heauenlie pon thy benefits ; and our spirits shal

ur harts giue thee onsider of them.

r sauing vs this daie For thou hast commanded that thy

also from our crad mercie be celebrated in the daie tyme,

th our soules and nd thy truth in the night.

O our Lorde, and God of mercie i, ^{Exo. 34.6}

magnifie the Loe entlenes, patience, pittie, and truth, ^{Psalm. 103}

and our spirits reu which shewest mercie vnto thousandes, ^{verse. 2. & 6}

ur. For he hath lo nd blottest out all our offences:

enes and affliction We lift vp our soules vnto thee, and

that is mightie hat om our harts we praie, put not before

inges ; and helc ine cies the horrible confusion, vn-

erefore we will pra leannes, and wickednes of our minds,

more, because his eeing replenished with loathsome

om generation to s arkenes and ignorance, full of doub-

as feare him. ings and errors; our hearts and will are

ew forth his power urned from thee our God, and all the

uen we go to bed w owers and strength both of our soules

mercic. nd bodies are defiled, and filthilie

our soules, in the eakened:

: In the beginning But Lorde, of thy great mercie blot

out

out our offences, looke vppon the troubles, and dolour of our harts, and forgive all our finnes. For loe, our soules are wounded, and cannot be holpen but only through thy mercy.

1 Psal. 38.3

There is no health in our flesh [&] because of thine anger; neither is there rest in our bones, because of our finnes. For our iniquities are gone ouer our heades, and as an heauie burden haue pressed vs downe. Our wounds are purged, and corrupt because of our foolishness.

1 Psal. 37.8

Asswage thine anger¹ and turne from thine indignation; pardon our faults, remit all punishment, and restore in vs thy light of thy goodnes which was lost.

1 Dan. 9.19

O Lorde, heare^m, O Lorde, forgive, harken, O our God; for thine own sake for thy name is called vpon by vs.

O God of heauen and earth, in this euening tide doo we call vnto thee, thou remitting our finnes, thou wouldest receiue vs into thy protection, and keep vs this night, that the Deuill haue no power ouer vs.

Be thou watchfull ouer vs, O eterna Sauior, least the subtill tempter apprehende vs. For thou art made for vs a everlasting protector.

Fe

For beholde, whether we sleepe or wake, whether we liue or die, wee are thine: thou art our creator & redeemer.

Stand therefore on our behalfe in the watch with the army of thy celestiall warriors thine Angels, which, being filled with perfect goodnes, and perpetual integrity, behold ⁿ thy face alwaies in the heauens.

Expell from vs & our houses wicked spirits, which be our mortall enemies, that they damage vs in no case: and deliver vs from persecutors, ^o which laie snares for our destruction. Turne not away thy mercy and truth from vs.

O God assist vs, that peaceably we may rest, and sleepe in quiet: We will reare ^m, O Lord, vs downe in peace ^p and sleepe: for thou Lord alone makest vs to dwell in safetie without danger.

Hide vs ^q in thy Tabernacle, O Lord, that sitting in thy secret place and abiding vnder the shadow of thy wings, we may say vnto thee, Lord thou art our keeper, and our refuge; O God we will trust in thee, and will feare no danger.

And although wee were in extreame darknes, yet wil we not feare. Though wee shoulde walke ^r in the mids of the shadowe of death: yet will we dreade none

ⁿ Mat. 18. 10

^o Psa. 143. 3

^p psal. 4. 8

^q psal 17. 5

^r psal. 23. 4

none euill. For thou art with vs: thy rod and thy staffe they do comfort vs.

Let thy mercie, O God, follow vs al the daies of our life, that we may dwell in thine house in longnes of daies; praiesing thee euermore with the Sonne, and holy Ghost one true God raig-
ning worlds without
end, *Amen.*



I. On Mondaie, Morning praier.

psa. 72. 18

19



Genes. 1
vers. 11. &c
psal. 136.
Iere. 31. 35
psa. 74. 16

Blessed be the LORD
G O D which alon
dooeth; woonderou
things; and blessed be
the Name of his Ma
iestie for euermor
which hath set the Sunne to light
the daie, and ordained the Moone, wit
the course of stars to goe before t
night.

O most high God the day is thine
and thy singular goodnes
E.I.

Monday,

I

Morning praier.

49

thou art with vs
y do comfort vs
e, O God, follow
life, that we may
longnes of daies
ore with the Son
one true God
worlds without
d, Amen.

and the nighte is thine; thou hast framed the light and the sun.

By thine vnspeakeable wisdomethou hast distinguished the daie from the night^d, and so thou hast decreede, that whilest the worlde shall laste, this course of times and dayes shall neuer haue an ende^e; so that man in the night maie rest, and againe when daie comes go about his busines, and labour vntill the euening.

^d Gene. 1. 4

^e Gen 8. 22

^f Ps. 114. 23

^g Ps. 119. 90

O Lorde^g thy truth endureth for euer, thou laiedst the foundation of the earth and it endureth: by thine appointment the daie dooth laste: for all are thy seruants.

For these and all other thy benefits we praise thee greatlie, and giue thee thanks for thy exceeding glorie: euen as it becommeth vs euerie daie^h to preuent the Sun rising, to blesse thine holie name, and to worship thee at the appearing of the day-star.

^h Wi. 16. 28

We extol thine infinite goodnes in like sorte for keeping vs this night past both from the power and tyrannie of Satan; from the snares and subtilty of al our enemies, and finallie from dangers both of soule and body.

For of thy singular goodnes and fatherlie

E. I.

on daie, M

g praier.

Lessed^a be
GOD which
dooeth; w
things; and
the Name of
icte for
the Sunne
dained the Mo
ars to goe

h God^c the day

1 Efa. 38.16

therlie care i thou hast made vs quietly to sleepe and rest this night, againe thou hast suffered vs to awake, and opened our eies, giuing them power to see and beholde the morning light * which now appeareth.

* pfa. 56.16

Therefore we will sing of thy power, and praise thy mercie in the morning: for thou art our defence, and refuge in the day of our trouble,

1 pfa. 86.12

O our helper i wee will prayse thee with all our harts, & glorifie thy Name for euer. For great is thy mercie toward vs, thou hast deliuered our soules from the lowest graue.

* pfa. 119.91

Haddest thou not bin our defence innumerable euils had ouerwhelmed vs, so that wee shoulde not haue risen to praise thy name. Had not thy worde bin our comforte, wee had without doubt perished in our affliction, Wherefore we will not for euer bee forgetfull of thy iustifications: for they haue reuiued vs.

* pfa. 121.1

Vnto thee o Lorde will we lift vp our eies on hie from whence our helpe shall

* pfa. 59.16

come. Betimes o in the morning do

p pfa. 79.8

we call vpon thee that thy mercy i may preuent vs, and thy goodnesse ouertake vs quickly.

Let

Morning praier.

51

thou hast made
and rest this night,
red vs to awake,
giuing them power
the morning light

Let thy fauour preuent vs, as doth the
Sun, which rising spreadeth his beames
ouer all the parts of the earth, and as the
light of the morning when the sunne
appeareth early, when it shineth with-
out the cloudes.

9 Ecc. 3. 2. 2

2. Sa. 23. 4

we will sing of thy
mercie in the mor-
ning, and re-
trouble,
per we will pray
arts, & glorifie thy
or great is thy me-
thast deliuered our
st graue.

After the same sort giue vs thy cleer-
nesse, and shew thy countenance ouer
vs, that lightened by thy word, wee
may walke all this day long circumspe-
ctly & warily in the wayes of thy com-
mandements, that, being blinded in
the day time, we run not into darknes,
neither grope at noone day as in the
night, wandring from the paths of thy
iudgements.

1 Job, 5. 14

ou not bin our de-
sires had ouerwhelm
shoulde not haue
e. Had not thy
nforte, wee had
in our affliction
ot for euer bee for
tions: for they ha

O God be mercifull vnto vs, and
blesse vs, shew vs the light of thy coun-
tenance, and be gracious vnto vs: That
wee may knowe thy way vppon earth,
and thy sauing health vppon all nati-
ons.

Ps. 67. 12

Lorde will we
om whence our be-
nes in the morn-
ee that thy mercie
thy goodnesse

O most mercifull God turne thine
eyes of compassion vppon vs, and haue
mercie vpon vs.

Ps. 69. 17

Looke vpon vs with thy fauourable
countenance, & turne not thy face from
thy seruants

Ps. 31. 18

Open our eyes that we maie confi-
der the wonderfull thinges in thy law;

Ps. 119. 18

³Exo. 16. 7 and make vs in the morning⁷ to behold thy glory.

²Ecc. 23. 4 O God guider of our life^a, forsake vs not, neither giue vs proude lookes, and turne from vs the filthinesse of desire. Remooue from our hearts all concupiscence, and take from thy seruants too ouer bold a stomach, suffer vs not to run headlong into riotousnesse, and belly cheare, let not vnlawfull loue overcome vs, and giue not thy seruants ouer into impudent minds. Turne our eyes^b y they behold no vanity, strengthen vs in thy way; and graunt that the offences in this world ouerthrowe vs not.

³Psal. 112.
81

²Psal. 119.
81

Behold, Lord^c, our soules lust after thy saluation, and wee long for thy word.

¹Psa 91. 56 We beseech thee, O Lord, with a most earnest affection, and humbly craue at thy mercifull hands that this day and euermore thou wilt keepe vs, and all ours^d from the arrow flying in the day, from the pestilence and plague that destroyeth at noontide. Hide vs vnder thy wings, and vnder thy feathers we wil haue hope.

¹Psa 69. 23 Blind the eyes^e of our enemies that they see not, and make their loynes alway

for our redemption
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and be thou vnto
for this day, a f
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from offending
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of our minds, an
happinesse in Chri

Thanksgiuing
our redemption.

Iesu Christ, so
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the true and fi
of thine eternal Fath
and brightnesse of his
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worship thee, light of
of very God, bego
substance with th
all things were m
thanke thee for all
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Monday,
in the morning' to
sider of our life:
r giue vs proude
n vs the filchinesse
e from our hearts:
nd take from thy
a stomach, suffer
ag into riotousnesse
let not vnlawfull
and giue not thye
udent minds. Turn
behold no vanity,
y way; and graue
in this world ouer
ord e, our soules be
, and wee long
ch thee, O Lord,
affection, and
mercifull hands that
more thou wilt keepe
from the arrow
in the pestilence and
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ngs, and vnder thy
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yes e of our enemies
and make their

2

for our redemption.

53

alwayes to tremble. But open thine eies
ouer vs, and be thou vnto vs a migh-
tie protector this day, a firmament of
strength, a couering against heate and
parching e, a shadowe at noone-tide, a
defence from offending, an assister
from falling, a comforter of our soules,
a lightener of our minds, and a giuer of
health & happinesse in Christ our Lord,
Amen.

f Eccle. 34.
16.

g Esa. 4.6

A Thanksgiuing for our redemption.



Iesu Christ, sonne of the
liuing God, which art
the eternall word that
was in the beginning:
the true and subantial I-
mage of thine eternal Father; the cha-
acter and brightnesse of his glory; be-
gotten of him before all worlds, of one
indeuided essence, of like maiesty and
quall glorie.

a Mat. 16. 16

b Iohn 1. 1

c 2. Cor. 4. 4

We worship thee, light of lights, ve-
ry God of very God, begotten, not
made, of one substance with the Father,
by whom all things were made.

d Col. 1. 16

Wee thanke thee for all thy bene-
fits generally, and specially for that at

Gal 4. 4. an appointed time^e, according to the eternall counsell and decree of the Father, thou didst voluntarily for vs men, & for our saluation descend from heauen, and wast incarnate by the holie Ghost, borne of the vnspotted and pure virgin Marie, and truely tooke our flesh vpon thee; and saued vs miserable, wretched, and damned sinners; and deliuered vs from death, & power of Satan^e, not with gold and siluer; **1. Pet. 1. 18. 19** but by thine holy and precious bloud, and by thine vnderferued passion and death, and that of thine infinite goodnesse and mercie without any merits or worthinesse of ours.

For all which wee yeelde thee most heartie thanks, as we are bound. For thou alone being iust, hast satisfied by thine obedience the iudgement of the Father; and on our behalfe offering the sacrifice of thy bodie, hast deliuered vs from the tyrannie of death, whereby wee were held Captiues. For so great was the displeasure of the Father against our sinnes, that no creature could asswage the same, but thou alone, O onclie begotten Sonne of God.

O Christ most mercifull God, how
inesti-

for our redemption
able is thy loue
ode: how infinite an
thy goodnesse, howe
humilitie. For & tho
t be and suffer for the
er loue^e can no man
re his life for his friend
mendest thine abunda
g affection towards
royd^e of all fault, tho
death for our sakes,
hungers^t, and thine
last reconciled vs by
thy Father, and ap
leauie displeasure, fo
mes, and cancelling
which was against
ourarie vnto vs, ha
the way, and fastene
salle: and hast spoyle
and powers, and mad
an openlie, triumph
by thy selfe, and by
ending againe from
quired our true righte
consisteth in the forg
ness, and haste made
thy Father, when
thim thorough our reco
ndest comfort our he

Monday

2

for our redemption.

55

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and decree of
voluntarily for vs
ion descend from
ncarnate by the
of the vnspotted
rie, and truly
nee; and saued vs
and damned sin
from death, &
with gold and
ly and precious
undeserued passion
of thine infinite
without any me
ours.
wee yeelde thee
as we are bound
giust, hast satisfie
the iudgement
our behalfe of
ny bodie, hast
ne tyrannie of
reheld Captiues
e displeasure of
sinnes, that no
gethe same, but
ie begotten Son
mercifull God

ineestimable is thy loue towardes all
mankinde; how infinite and vnspeake-
able thy goodnesse, howe woonderfull
thine humilitie. For & thou being iust
didst die and suffer for the vniust. A
greater loueⁿ can no man haue, then
to giue his life for his friend; but thou
commendest thine abundant and most
burning affection towards vs, in that
being voydⁱ of all fault, thou wouldest
suffer death for our sakes, beeing as
yet straungers^k, and thine enemies,
and hast reconciled vs by thy death
vnto thy Father, and appeased his
most heauie displeasure, forgiuing all
our sinnes, and cancelling the hande-
writing^l which was against vs, which
was contrarie vnto vs, hast taken it
out of the way, and fastened it vppon
the Crosse: and hast spoyled princi-
palities and powers, and made a shewe
of them openlie, triumphing ouer
them by thy selfe, and by thy pro-
fitable arising againe from the dead,
hast repaired our true righteousness,
which consisteth in the forgiuing of
our sinnes, and haste made vs accep-
table to thy Father, whereby wee
please him thorough our reconciliati-
on, thou doest comfort our heartes by
the

1 Rom. 5.6

1 Joh. 15.13

1 1. Pet. 2.22

Rom. 5.6

1 Col. 1.28

1 Col. 2.14

the preaching of thy Gospel, which worketh in vs the beginning of eternal life, and by thine holy Spirit thou kindest in vs like motions vnto thy selfe, whereby we please thy father through thee and thy obedience.

O Lord Iesu Christ, Lambe of God, ^m which takest away the sinnes of the worlde, haue mercie vppon vs ; thou which sauest vs through thine owne merit and vertue, graunt vs thy grace, that the fruit of thy most sacred passion, may worke effectually and profitably within vs : lette not the labour which thou hast taken, and the paine that thou hast suffered for our redemption, be in vaine through our vnthankfulnesse.

^a I. Cor. I. 23 O thou eternall intercessour, word of God, and ⁿ his wisdom, which outwardly speakest vnto vs by the preaching of thy Gospel, instruct inwardlie our troubled heartes by thy liuelie word, and effectuell consolation, that being mindfull of thy sacrifice and suffering for our sinnes, we may feele true comfort and peace of the holy Spirit in our hearts.

Kindle in our breastes a liuely faith depending vpon thy benefits, that be-
ing

for our redemption
delivered from the fe
and a righteousness
life. For thou di
sinnes, and rise aga
tion, that liuing we
not lue to our selues
didst, and roset ag
therefore ^a that
pinned we may rise
sinnes, and liue in th
ine properly abiding
and serue thee wi
in righteousness an
that at the lengthe
we may rise againe v
to a blessed life, an
ad soule being rede
is, in perpetuall blisse
may triumph with all
Patriarches, Prophe
fect, and indued wi
everlasting ioye,
our sauiour, which ha
at the heauens, and sit
hand of God the fat
rightly, with whom th
uch and-raignest fo
euermore.

Monday.

2

for our redemption.

37

of thy Gospell, at
the beginning of
the holy Spirit thou
motions vnto the
ease thy father the
bedience.

a Christ, Lambe of

away the finnes

mercie vppon vs

vs through thine

ue, graunt vs thy

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Gospell, instruct

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sinnes, we may fee

ceace of the holy

our breastes a liue

on thy benefits,

ing deliuered from the feare of hell, we
maie find o righteousnes in thee, and
eternall life. For thou didst suffer p for
our sinnes, and rise againe for our Iu-
stification, that liuing we shoulde here-
after not liue to our selues, but to thee
which diedst, and rosest againe for vs.

Grant therefore q that likewise be-
ing quickned we may rise againe from
all our sinnes, and liue in thee, and may
be thine properly abiding in thy king-
dome, and serue thee with a willing
mind in righteousnesse and true holy-
nes : so that at the lengthe^r in the latter
daie we maye rise againe with our bo-
dies vnto a blessed life, and so both in
bodie and soule being redeemed from
all euils, in perpetuall blisse and happi-
nesse may triumph with all thine holye
Angels, Patriarches, Prophets, and all
thine elect, and indued with vnspeak-
able and euerlastinge ioye, may praise
thee our sauour, which hast ascended
aboue al the heauens, and fittest at the
right hand of God the father Al-
mighty, with whom thou li-
uest and raignest for
euermore.

es.

o 1.co.1.30
p Ro.4.25

q 2.co.5.15

r 1.Pet.3.21

A

3. A praier for Faith.



Eternall God, and heauen-
 lic Father, which ^a art Al-
 pha and Omega, the be-
 ginning and the ending:
 thou art the cause and ab-
 solute perfection of our life and salua-
 tion; the euerlasting and infinit good
 from whom proceedeth euery ^b good
 giuing, and euerie perfect gifte, to wit
 from the father of lights, with whome
 is no variablenes, neither shadowing
 by turning.

Wee beseech thee in the Name of
 our Sauour Christe thy Sonne, that
 through thine holye Spirite thou wilt
 plant in our hearts a true knowledge of
 the same thy Sonne, and keepe vs
 therein euermore; and make it plen-
 rissfull and prosper euerie daye, that re-
 plenished with the knowledge of thy
 wil in all wisdom and spirituall vnder-
 standing, wee may walke ^c worthie the
 Lord, pleasing thee in all things, being
 fruitfull in all good workes, and increa-
 sing in thy knowledge: ^d strengthened
 in all mighte thorough his glorious
 power vnto all patience, and long suffe-
 ring

^a Reue. I. 8

^b Iam. I. 17

^c Phi. I. 27

^d Col. I. 11

with ioyfulness: and
 and word, and
 egeance.

for this cause wee be-
 to the Father of o-
 (of whome is na-
 in heauen and
 wilt grant vs accor-
 of thy glorye, that
 enghened by thine ho-
 men, that Christ may
 by faith, and beeing
 in loue; maie be
 to comprehend t-
 of thine essence a-

thy word reueal
 hath seene th-
 neyther hat-
 of thy M-
 knoweth the so-
 substance, but
 neyther hath a-
 the sonne, and he
 reueale thee.

Therefore we beseech
 the goodnesse and mer-
 to him, and let him b-
 Give the knowledg-
 to thy people, by th-
 sinnes, through

On Monday

Prayer for Faith,

eternall God, and
Father, which
Alpha and Omega,
beginning and the
end, thou art the cause
of our life and
eternall life, and
proceedeth euery
day perfect gifte
of lights, with
thee, neither shall

speeche thee in the Name
of Christe thy Sonne
and the holye Spirit
thee, hearts a true know
ledge of the Sonne, and
knowe more; and make
thee per euerie day,
in the knowledge
of the Sonne and spirituall
may walke in wor
ship thee in all things
good workes, and
knowledge: a strength
thorough his
patience, and long

3

for faith.

59

ring with ioyfulness: and may abound
in faith, and word, and knowledge and
all diligence.

• I. cor. I. 7

For this cause wee bowe our knees
vnto the Father of our Lorde Iesus
Christ (of whome is named the whole
familie in heauen and in earthe) that
thou wilt grant vs according to the ri-
ches of thy glorye, that wee maye bee
strengthened by thine holye spirit into
new men, that Christ maye dwell in our
hearts by faith, and beeing rooted and
grounded in loue; maie bee able with al
saincts to comprehend the true know
ledge of thine essence and will accor-
ding vnto thy word reuealed.

• Eph. 3. 14

No man hath seene thee, O God,
at anie time, neyther hath any beheld
the countenance of thy Maiestie. For
no man knoweth the sonne which is
of thy verie substance, but thou the Fa-
ther alone, neyther hath anye knowne
thee but the sonne, and he to whom he
dooth reueale thee.

• I. Io. 4. 12

• Ma. 11. 27

Wherefore we beseech thee of thine
infinite goodnesse and mercie drawe
vs vnto him, and let him bring vs vnto
thee. Giue the knowledge of salua-
tion to thy people, by the remission
of their sinnes, throughe thy tender
mercy.

• Ioh. 9. 44

• Luk. 1. 77

Ephc. 1.7

mercic : that in thy sonne ¹ wee maie finde righteousnesse, euen remission of finnes, reconciliation and newenesse of our mindes through the holye spirite, whereby wee may become heires of eternall life, beeing iustified ^m by the grace of Christ, in whom we belecue, which was offered for our finnes. For he taking our punishment vppon himselfe, did satisfie thy iustice fullie, and washed vs by his pretious blood ⁿ from al our iniquities, and reconciled vs ^o in the body of his flesh through death, to make vs holy and blamelesse, and without fault in thy sight.

Titus. 3.5

Reue. 1.5

Co. 1.21

22

Make vs therefore strong in fayth; and constant to resist all the engines of Satan, and proceeding from faith to faith, to attaine that righteousnesse which is auailable before thee by the redemption ^p which is in Christ Iesu, whome thou hast appointed to be a reconciliation through faith in his blood, that iustified by his grace we may haue peace of conscience, and free access vnto the Father.

Ro. 3.24

25

Holy, and mercifull God, wee humbly beseech thee, which hast raysted in vs the sparkles of true faith, make perfect this good worke which thou hast begun

in vs ¹, and finishe the daie of our Lord by abounding more in knowledge and in all iudgement to follow the better, and to abide in thy presence vntill that day of righteousnesse when Christ vnto the glory of God. Therefore I appoint thee, O God, which fight in vs: that fighting we maie retaine faith, and be without blame, lest vnder the pretence of libertie being tossed out of our fayth. Hope our weak and like the graine which is sown within vs ², that increasing and more, it may bring forth fruit, and remaine firme and increasable: and neuer be overcome of any manie sects and heresies. Withstand all the doubting in our corrupt hearts, and distrust thy promise of temporall benefites; and by thy promises vnto our fathers, give credit vnto thy word.

in Mondaie.

in thy sonne ¹ was
usnesse, euen remission
of iniquities and newnes
through the holie
may become heire
being iustified
ist, in whom we be
fered for our finnes
r punishment vpon
sie thy iustice fulle
his pretious blood
es, and reconciled
s flesh through dea
and blamelesse, and
y fight.
therefore strong in
to resist all the eng
proceeding from
aine that righteous
eable before thee
which is in Christ
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rough faith in his
y his grace we may
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mercifull God, we
ce, which hast
s of true faith, ma
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for faith.

begun in vs ¹, and finishe, and bring it
vntill the daie of our Lorde Iesu Christ,
whereby abounding more and more in
knowledge and in all iudgement, wee
may allow the better, and be pure with-
out offence vntill that daie, filled with
the fruites of righteousness, which are
by Iesus Christ vnto the glorie & praise
of God.

Wherefore ^r appoint thy strength,
establishe, O God, which thou haste
wrought in vs: that fighting ^r a good
fight we maie retaine faith and a good
conscience, least vnder persecution
and aduersities being tossed, we make
shipwrack of our fayth.

Helpe our weake and feeble faith,
which is like the graine of mustarde-
seede within vs ^r, that increasing day-
lie more and more, it maie take deepe
roote, and remaine firme alwaies and
immoueable: and neuer vanish awaie
among so manie sects and deuisions in
this world.

Extinguish all the doubtings of thy
will sticking in our corrupte nature, let
vs not mistrust thy promises of eternall
and temporall benefites; but apply-
ing thy promises vnto our selues, al-
waies giue credit vnto thy worde, and

so

61

9 Phil. 1, 6

2

10

11

1 psa. 68, 28

1 1. Tim. 1, 18

19

Ma 17, 20

Luke, 17, 6

so depending wholie thereupon, contrarie to all sense of humane reason, we shall obtaine a crowne of immortall glorie.

Graunt likewise heauenlie Father, that our faith be not barren, vaine or dead without good workes, and fruites of the spirite, But effectually working by charitie, that wee may receiue the ende of our fayth, euen the saluation of our soules, and behold thee, whome wee nowe see by fayth as it were in a glasse darkelie, in another world, looking vpon thy maiestie face to face in Christ our Sauour, our Lord and God. Amen.

4. A praier for the Kingdome of God.



Mercifull and gracious God, which haste called vs vnto thy kingdome and glorie, and of thy fatherlie and good pleasure inioyned vs this care, that firste and afore all thinges we should seeke thy kingdome, and the righteousness thereof.

We beseech thee through, and for thy

Iam, 2. 24

2 Cor, 5, 22

1 Pet. 1. 9

1 Cor. 13. 1

1 Th. 2. 12

Mat. 6. 33

for the kingdome
 Son our Lorde and
 like teach our weak
 our wils and hear
 murthering this thin
 we may first seeke t
 within vs, appro
 melle by a true and
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 Grant therefore that t
 preached euerie w
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 may cast downe al
 and euerie hie th
 against thy knowle
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 of thy worde wh
 med: and obey the
 riue of faith, ac
 pleasure of thy wil
 glory of thy grace.
 O our Father
 that both thy w
 ye and sincerelie prea
 as becommeth
 reformed in our liue
 the vntine holie spir
 beleue thy worde t
 and so lead a godli
 in this worlde, an

4 *for the kingdome of God.*

thy Son our Lorde and Sauour Christ
his sake teach our weake mindes, go-
uerne our wils and heartes, that with-
out inuerting this thine appointed or-
der, wee may first seeke that thou maiest
shine within vs, apprehend thy righ-
teousnesse by a true and luelye fayth,
and bee vnited vnto thee our Eternall
king.

Grant therefore that thy worde may
bee preached euerie where plainelye
and purelie without fraude, and that
we may cast downe all our imagina-
tions, and euerie hie thing that is ex-
alted against thy knowledge, and leade
our vnderstanding captiue to the obe-
dience of thy worde which thou haste
deliuered: and obey the Gospell in all
simplicitye of faithe, according to the
good pleasure of thy wil^e to the praise
of the glory of thy grace.

• 2. CO. 10. 5

• Ephe. 1. 6

Assist vs O our Father, which art in
heauen, that both thy word may bee
purelye and sincerelie preached, and we
thereby, as becommeth the sonnes of
God, reformed in our liues.

Giue vs thine holie spirite, that we
maie beleue thy worde thorough thy
grace, and so lead a godlie and vertu-
ous life in this worlde, and liue heere-
after

after with thy sonne in eternall blisse.

Breake thou off, and hinder all the consultations and deuises both of the diuell, the worlde, and the flesh, which do neyther sanctifie thine holye Name nor suffer thy kingdome to be brought vnto vs.

Comfort and keepe vs stronglie in thy word and faith, euen till our liues ende, that so both thy good and gracious will may be doone in our harts, and they which as yet beleeue not thy word by our good conuersation maie be wonne to thy Gospell, and glorifie thee our God to the increase of thy celestiall kingdome.

Make vs meete to bee partakers of the inheritance of the saintes in light, Thou which haste deliuered vs from the power of darkenes, and translated vs into the kingdome of thy beloued Sonne in whom we haue redemption through his bloud, that is the remission of sinnes, that wee maye be grounded and established in faith, and not mooued awaie from the hope of the Gospell, but may walke vnblameable, and without fault in thy sighte, as it becommeth the children of light, in al godlines and honesty.

1. Pe. 2. 12

Col. 1. 12

Mat. 3. 17

Col. 1. 14

1. Cor. 1. 8

1. Tim. 2. 2

And

Mondaie.

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u off, and hinder
and deuises both
de, and the flesh,
etifie thine holie
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and keepevs strong
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Gospell, and glorie
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ete ^t to bee partake
e of the saintes in
haste deliuered vs
rkenes, and trans
gdome of thy be
om ⁿ we haue recei
is blood, that is
nes, that wee may
established in fau
waie from the he
t may walke in
ut fault in thy sight
the children of he
honesty.

for the kingdome of God.

And forsomuch as thy^l kingdome is
not in meate, nor drinke, neither consi-
teth in ceremonies, and traditions,
which are inuented by man, neither
commeth it with obseruations^m, nei-
her is it in wordⁿ, but in righteous-
nesse^c, and peace, and ioy in the holy
Ghost, and ^p in power; Grant O eter-
nall God, that wee, being borne anew
by thy worde and holy Spirit, may
attaine the inheritance^r of eternall
life, and lifting vp our hearts on high
where Christ sitteth at thy right hand,
may set our affections on things which
are aboue, and not on thinges on the
earth.

Therefore bee thou present with vs
in these latter dayes of the world, and
begin thy kingdome in vs; prosper the
same with thy diuine assistance, that
wee may bee conformable vnto thy
godly pleasure, purchasing thy fauour
in this world, and afterwarde in thy
newe kingdome, in the kingdome of
glorie, where thou God art all in all,
may ioyfully remaine with thee for e-
uermore.

Graunt therefore that we maie bee
poore in spirit, in heart humble, sor-
rowfull in mind for our offences, and
may

65

¹ Ro. 14. 27

^m Luk. 17

20.

ⁿ 1. Cor. 4

20.

^o Ro. 14. 17.

^p 1. Th. 1. 5

^q 1. Pet. 1.

23.

^r 1. Pet. 1. 4

^s Col. 3. 1

Matt. 5, 6 may with all our heartes hunger^a and
 thirst after righteousness. Make vs low-
 ly and curteous; liberall, and pitifull;
 pure in heart, and peacemakers, like-
 wise in persecutions and troubles pa-
 tient, that wee neither take nor giue
 offence vnto anie: but maie exercise
 our selues in the workes of charity, and
 of mercie, feeding the hungrie^x, gi-
 uing drinke to the thirstie, clothing the
 naked^y, lodging straungers, comfor-
 ting the weake, and visiting the impri-
 soned.

Finally, of thine abundant mercie,
 graunt that in thy last iudgement wee
 may heare that ioyfull and most com-
 fortable voyce of thy welbeloued Son,
 saying, Come yee blessed of my Fa-
 ther, inherit the kingdome prepared for
 you from the foundation of the world,
 Amen.

5. A Prayer for Magistrates.



Most mightie G O D,
 King of all the worlde,
 vvhich by thine holier
 Spirit hast commanded
 that supplications,
 prayers, intercessions, and giuing of
 thanks

1. Tim. 2. 1

for Magi

be made for all
 all that are in au
 placed to be
 according to thy
 gouernement a
 For thou exaltest
 honor and prote
 thou callest not do
 art mightie thy
 in their thron
 from thee.

beseech thee
 fighes of hea
 that forgiuing ou
 giue good ruler
 their authoritie
 is no place for
 where the Rulers
 hast appoint

all the states, an
 and prote
 in these grieu
 miserable disor

preferue our n
 godly Counsaile:
 healthfull, and goo
 deuoutly serue

On Monday

for Magistrates.

our heartes hunger
righteousnes. Make
is; liberall, and
and peacemakers
utions and trouble
ee neither take
anie: but maie
e workes of char
ding the hungry
the thirstie, clothe
ing straungers, ca
e, and visiting the

Thanks be made for all men; for kinges
and for all that are in authoritie, which
thou hast placed^b to bee rulers of the
earth according to thy good wisdom
& set in gouernement at thy good plea-
sure. For thou exaltest some vnto the
top of honor^c and protectest their dig-
nitie (thou callest not downe the migh-
ty which art mightie thy selfe) and pla-
cest kings in their throne. For all po-
wer^d is from thee.

1. Tim. 2. 2.
Eccl. 10. 4

Iob. 36. 7

Ro. 13. 8
Wis. 6. 3

Wee beseech thee therefore euen
with deepe sighes of heart, O Lord of
Lords, that forgiuing our sinnes, thou
wouldest giue good rulers; and also
maintaine their authoritie. For among
men there is no place for lawe and iu-
stice, where the Rulers and Princes
whom thou haste appointed, are not
feared.

thine abundant
thy last iudgement
ioyfull and most
of thy welbeloued
ne yee blessed of
kingdome prepar
oundation of the

er for Magistra

Most mightie G
King of all the
which by thine
spirit hast comma
that supplica
essions, and giue

Vphold all the states, and gouernors
of this realme; and protect them from
destruction in these grievous calami-
ties, and miserable disorder of these
latter dayes.

Especially preferue our noble Queen
and her godly Counsaile: graunt them
a long, healthfull, and good life, that
they may deuoutly serue thee, & iustly
do their office.

Ligh-

Psal. 2. 10

111.

Lighten their minds with the knowledge of thy sacred word, that they may deale wisely & and bee learned which iudge the earth; seruing thee in feare, and reioycing in trembling.

Let them embrace discipline, & kisse the Sonne, the Sauior of the world, lest happily he be angry, and they perish in the way.

Esa. 49. 23

Psal. 24. 7

Blesse them O God, that they may alwayes hope in thee, nourish thy ministers, giue reliefe vnto thy Gospel, & open their gates & that the king of glorie may come in, the Lord of power which is mighty in battell.

8 Giue them a care of godlinesse, that they may giue their goods to the erecting and cherishing of the Church; & shew themselves patrones and defenders of the same.

Make them diligent in rooting out superstition, and in promoting thy kingdome, in maintaining the puritie of doctrine, in remouing all offences; and finally in wiping away all filthinesse, which both defile thy religion, & deface thy glory, that the commers after vs haue none occasion of transgressing.

Blesse

for Magistra

them with sobriety, industrie, and

them good success, and prosper

them consider that

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on Monday.

3 for Magistrates.

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sacred word, that the
and bee learned
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angry, and they

O God, that thou
in thee, nourish
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tes: that the king
e in, the Lord
ty in battell.
a care of godlines
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ishing of the Chur
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diligent in rooting
and in promoting
in maintaining the
in remouing all
wiping away all
tho defile thy relig
ry, that the com
ne occasion of tra

Blesse them with sober counsayle,
wisedome, industrie, and ⁿ courage of
mind.

Giue them good successe in all their
enterprises, and prosper their doings.

Let them consider that they are pla-
ced to defend the good and innocent:
and with seuerer punishment ⁱ to correct
the wicked and rebellious, so shall
wickednesse ^{*} be taken from among vs,
and the publike state remaine in safety,
to the preservation of mankind, and
continuance both of common & Chri-
tian peace, to the glorie of thy sacred
Maiestie, and the commodity of their
subjects, to the rooting out of igno-
rance and errour, and to the furtherance
of good artes, honest trades, and liberal
studies.

And forsomuch ⁱ as the heartes of
Kings, Queenes, and of all men are
in thy handes, so that thou canst
turne them at thy pleasure, wee be-
seech thee, Almighty and mercifull
God, that it would please thee to
turne from crueltie to clemencie the
minde of all Tyrants and vnnmercifull
princes, that they moue not warre
against thee rashly, whereby the course
of thy diuine worde may bee hindered

Ex. 18. 23

1 Ro. 13. 4.

Deut. 12.
11

1 Pro. 21. 20



worldly substance wickedly consumed,
and their subiects polled vnreasonably
and deuoured.

But giue vnto all in authoritie quiet
hearts, desirous of Christian concord,
that they may remember they are the
ministers of God to maintaine his glo-
rie, and to keepe their people from in-
iurie, and oppression; and beare the
sword^m to take vengeance on them

Ro. 13. 4. which doe euill, on the behalfe of God.

For they rule not for their owne cause,
but for the publike welfare, neither
may they doe what they list, but are
bound to seeke the profite of their sub-
iectes, and to set forth the glorie of
God.

Let them not therefore abuse their
authoritie and power: but grant them
grace to remember continually that
they are mortall men, whose Lord is in

Eph. 6. 9. heaven, which respecteth no personⁿ,

Psal. 9. 7. and afore whose iudgement seat^o they

2, Cor. 5. 10 must all appeare, and giue an account

vnto thee the true and righteous God

Iudge both of the quicke and dead,
which raigest and rulest
for euermore.

Amen.

for Subie

A prayer for

Most mer
thy becke
bowe, b
and in E
voice doo
as obeie, confes

Every knee^b bow
things in heauen
th, and things v
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ommanded all sub
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Magistrates, v

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all authoritie is o
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godlie and quietli
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had the bridle at w

seek thee therefo
that first of all in e

6. A prayer for Subiects.



Most merciful G O D, at
thy becke doo allthings
bowe, both in heauen
and in Earthe: at thy
voice dooe both windes
and seas obeie, confessing thy Maie-
stie.

^a Mat. 8. 26

Euery knee ^b boweth vnto thee
both of thinges in heauen, and thinges
in earth, and thinges vnder the earth:
meet it is also that we obey thee which
thou hast commaunded all subiectes to giue
due obedience ^c and reuerence vnto
their lawfull Magistrates, which subiec-
tion thou hast inioined vnto vs not on-
ly to auoid punishment, but especiallye
to keepe and retaine a good consci-
ence.

^b Phil. 2. 10
Esa. 45. 23

^c Rom. 13. 1

For all authoritie is ordayned by
thee ^d, that the worlde euerie where
maie bee godlie and quietlie gouerned.
For much more safely doo wee liue vn-
der lawes and iudgement, than if eue-
ry man had the bridle at will to roaue
as he list.

^d Rom. 13. 2

We beseech thee therefore, O eter-
nall God, that first of all in euery thing,
and

Amen.

1. Ti, 1, 17

and in all thinges, wee maie obey thee our most high and mightie God, king of the whole worlde before anie creature, and that in true faith and godly feare.

Ephes, 6, 5

Next that all subiects, and priuate persons with all singlenes of heart in all thinges, which are not contrary to the

1. Pet, 2, 3

word, maie obey their publike Magistrate hauing power and authoritie ouer them; and submit themselues to euery ciuill ordinance, for thy sake, not to the king onely, as to the chiefe, but to other inferior officers, sente from him, for the punishment of euil doers, and for the praise of the good. Let them alwaies remember that this subiection and obedience thou requirest to be showne, as to thine owne ordinance wherby the safety of mankind is maintained.

1. Tim, 2, 1

Wherefore bend thou our hearte and guide them, that wee enuie not the honour due to our superiours, neyther obraie, nor backbite them, but rather honouring them most dutifully, may both be paie for them, and paie willingly mindes whatsoeuer by the ciuill law, and by nature we are bound to doo.

far from vs, O
of vs shoulde
in heart wish euill
thou hast vouch
in the he
they rule in thy
it is, that w
superiours, and for
tence, are said to
and shall purc
gement, runn
of treason a
son, and staining
with the filthie spot
obedience, giuing
the wicked to stand
also that inferiour
burdened with ou
tions, vnlawfull pa
tributes, neith
uous seruitude,
ence or tyranny.
if in anie place
showe their cruelty
their godli
their skinnies
their bones, and
Fi.

Monday.

6

for subiects.

73

Be it far from vs, O almightie God,
that any of vs shoulde despise, raile,
or in his heart wish euill vnto his prince
or superiors.

¹ Ex. 22. 28
Ages, 23 5

For thou hast vouchsafed them the
title of gods ¹ in the holie scriptures:
because they rule in thy steed heere on
the earth.

¹ psal, 82, 6

Hence it is, that whosoever resist
their superiors ¹, and forsake the yoke
of obedience, are said to resist thine or-
dinance, and shall purchase to them-
selues iudgement, running into the
foule crime of treason against thy sa-
cred person, and staining their consci-
ence with the filthie spot of obstinacie
and disobedience, giuing an occasion
vnto the wicked to slander thy Gos-
pell.

¹ Rom. 13, 2

Grant also that inferiours & subiects
bee not burdened with ouer great and
new exactions, vnlawfull paiments, and
intollerable tributes, neither oppressed
with greuous seruitude, or pilled by
any violence or tyranny.

And if in anie place Lyons and
Woolues shewe their crueltie towardes
thy seruantes, their godlie subiectes,
plucking their skinnes ^m from them,
breaking their bones, and deuouring
thy

^m Mic, 3, 2

Fi.

psal, 14.4

thy people none otherwise then if they should eate breadⁿ, giue patience vnto thine afflicted members, that they maie quietlie susteine their miserable seruitude, as a crosse sente from thee for a triall of their faith and patience.

1. pet. 1.7

Wildo. 3.5

Deut. 8.2

Eccles. 2.5

Prou. 17.3

Aide vs with thy comfort, whereby we may with patient mindes suffer the troubles which in this laste and doting age of this worlde more and more encrease, remembring that thou God, haste prepared thy throane^p in iudgement, to iudge the world in equitie, and thy people with righteousnesse, to be a refuge for the poore, and an helper in due time, euen in affliction. For^a the poore shall not alway be forgotten: the hope of the afflicted shall not perish for euer.

psal, 9.7.

8

9

psal. 9.18

Exod, 3.7

8

Deu. 4.20

Wherefore listen thou vnto the praier and sighes of thy seruants which crie vnto thee, and aide them as thou didst the children of Israel, whose miserie, calamitie and bondage thou didst beholde^r deliuering them from the greuous seruitude of Egypt: and bringing them out of the yron furnaceⁱ of Pharao, through thy mightie and stretched out arme.

the enemies of
also from vng
magistrates, that v
wroke and gouerne
Ethniks, which
posteritie in steed
offering con
Apostasie, and re
region.
not the rodde of
upon the lot of t
righteous put foot
wickednesse.
take in peeces the sc
and^a deliuer vs fr
that we offer not o
ments of vnrighte
wickednesse raign no
to the suppressin
ode, which liuest an
rite. Amen.

A prayer again
enemies of Gods tru

GOD most
dwelling is
cloudes, an
things both
and earth^a

Keep

rage, and the
f 2.

7. against the enemies of Gods truth.

Keepe vs also from vngodly and idolatrous magistrates, that we be not vnder the yoke and gouernement of infidels and Ethniks, which wil be vnto vs and our posteritie in steede of thornes and pricks : offering continual occasions of Apostasie, and reuolting from true religion.

* 1os 23. 13

Suffer not the rodde of the wicked^u to rest vppon the lot of the righteous, lest the righteous put foorth their hand vnto wickednesse.

* Ps. 115. 3

Breake in peeces the scepters of the wicked : and * deliuer vs from the yoke of sinne, that we offer not our members as instruments of vnrighteousnesse, and that wickednesse raigñ not in our mortall bodies to the suppressing of y^e soule and bodie, which liuest and raigñest in all eternitie. Amen.

* Ro. 6. 13

7. A prayer against the enemies of Gods truth.



G O D most high, whose dwelling is aboue the cloudes, and rulest all thinges both in heauen and earth^a. Whie doe the heathen rage, and the people imagine

* Psal. 2. 1

Psal 2. 2.

giue vaine thinges ? The kings of the earth stand vp, and the Princes are assembled together against the Lord, and against his annointed.

b Psal. 3. 1

O Lord ^b how are they encreased which trouble thy Church ? manie rise vp against thy word to ouerthrowe and roote it out, and in place thereof would bring in and confirme most blasphemous idolatrie.

c Psal. 2. 2

They take wicked counsell ^c, and deuise diuelish snares to banish out of this worlde the true professours of thy religion; they imagin deceit to destroy the godly of the earth.

d Psal. 7. 14

e Esa. 59. 4

f Job. 15. 35

Behold ^d, they trauell with wickednes, for they haue ^e conceiued mischief: but destroy thou, O Lord, such fruite of theirs. They sit in the darke with their garrisons like a lyon. Their eyes ^f

g Psal. 10. 8

^g are bent against the poore. They lie in

h Psal. 7. 2.

^h waite secretly euen as a lyon in his den; to teare and kill they are ready. For with stretched out throat, and open mouth they prepare themselves to deuoure vs.

i Psal. 5. 9.

Their throate is an open sepulchre,

Rom. 3. 13.

and they flatter with their tongues; iudge them, O God, let them fall from

k Psal. 5. 10

their counsels ^k, cast them out according

ding

7 *Against the enemies of Gods truth.*

ding to the multitude of their iniquities, because they haue rebelled against thee, O Lord.

Deliu^r vs not into their handes. For the vngodly hath sayd in his heart ¹ Psal. 10. 11, God hath forgotten, he turneth away his face, and will neuer see.

Wherefore arise, Lord, lift vp thine ¹² hand, and forget not the poore.

Arise ¹³ O Lord in thy wrath, and lift ¹⁴ k Psal. 7. 6. vp thy selfe against the rage of thine enemies.

Vp ¹⁵ ; why sleepest thou O Lord? A- ¹⁶ 1 Psal. 44. 23 wake, and be not farre off for euer.

Wherefore hidest thou thy face? ²⁴

Wilt thou ²⁵ m forgette our miserie and afflictions? Helpe and re- ²⁶ m Psal. 13. 8 deeme vs for thy Name sake; least the enemy say, I haue preuailed against ²⁷ 4. them.

Deliu^r vs, O Lord, from the hande of straungers ²⁸ n Psal. 144. whose mouth talketh ²⁹ 11 vanity; and their right hand is a right hand of falshoode; their doctrine is paine and griefe. For ³⁰ o they haue left ³¹ o Psal. 16. 3 off to vnderstand and to doe good; neither do they regard the workes of thine hands: therefore destroy and overthrow them, so that they neuer be able to rise againe.

Ps. 35. 1 O God of Sabbaoth, fight thou against them ^p that fight against vs, laie ^p hand vpon thy shield and buckler, and stand vp for our help, bring out also the ^p speare and encounter with them which persecute vs, that we may know thy saluation on the earth.

Giue the victory ouer thine enemies vnto our Magistrates, Captaines, and conductors of thy people.

Pl. 144. 1 Blessed be the Lord ¹ our strength, which teacheth the hands of our souldiers to fight, and their fingers to warre. For thou art our aide, and the defence in whom we trust, thou destroiest all our enemies.

1. Mac. 3. 19 For ¹ the victorie commeth from heauen, and is not gotten by the multitude of and host.

Ps. 33. 16 The King is not saued ¹ by the multitude of warriors : neither is mightie man deliuered by his great strength. An horse is a vaine thing, shall not deliuer anie by his might bones.

Judit. 9. 18 But ¹ thine, O Lord, is the power. **Judg. 7. 2.** Thou canst as well saue by a few by many.

2. Chr. 16. 8 Saluation belongeth to the Lord and thy blessing is vpon thy people.

Ps. 138. 8 What

Join the enemies
therefore & breake th
engedly, weaken t
all their counsels to
them which trust in
in their chario
shields and arrow
God which breake

is thy name.
up thine arme as th
ning, & breake t
power. Ouerthro
pleasure, which vo
staine, and to poll
of thy most glori
Lord, that with their
de may be cut off.

them all be confound
let them, bee b
which deale wickedly
them bee as chaffe
thine angell sca
emies of thy Ch
troubled greatly; let
backe and brought
confusion, that thy na
blasphemed amo
the Gentiles,
Amen.

7. Against the enemies of Gods truth.

79

Wherefore ^y breake thou the arme
of the vngodly, weaken their strength,
bring all their counsels to naught ; de-
stroie them which trust in their multi-
tudes, ² and in their chariots, & in their
speares, shields and arrowes. For thou
art our God which breakest the battels;
the Lord is thy name.

^y Ps. 10. 15

² Iudit. 9. 7

Lift vp thine arme as thou diddest in
the beginning, & breake their strength
with thy power. Ouerthrow their force
in thy displeasure, which vow to violate
thy sanctuarie, and to pollute the Ta-
bernacle of thy most glorious Name.
Grant Lord, that with their own sword
their pride may be cut off.

8.

Let them all be confounded ^a which
hate thee, let them, ^b bee brought to
shame which deale wickedly.

^a Psal. 6. 10

^b Psal. 35. 4

Let them bee as chaffe ^c before the
wind, and let thine angell scatter them.
Let the enemies of thy Church blush
and be troubled greatly ; let them bee
turned backe and brought to spee-
die confusion, that thy name be
not blasphemed among
the Gentiles,
Amen.

^c Psal. 1. 4

Psal. 35. 5

8. Euening prayer on Monday.

Psal. 104.
16



Almightie, and mercifull God, thou hast made the Moone for certaine seasons^a; the Sunne, which thou hast created, knoweth his going down; Thou makest darknesse, and it is night, wherein men betake them to rest, cease from their worke, and recreate their wearied members through sleepe. Thou art the God^b forming light, and creating darknesse.

Isa. 45. 7.

Therefore in the euening wee will praise thee, and going to bed will giue thee thanks, because thou hast kept vs this day of thine onely mercy without any merit of ours, from all danger and hurt.

When we are in trouble we call vpon thee, and in the euening will we remember thy mercy & truth, which thou hast shewed vnto vs abundantly.

Psal. 119
148

Our eyes preuent the night watches to meditate vpon thy wonderful things; and our studies shall be awaye of the excellency of thy name.

Fo

f. 5.

ning praye
Monday.

8 Evening prayer.

87

For ^d thou hast sent from heauen and deliuered vs ; and haste brought them to shame that tred vpon vs , O God thou haste sente thy mercy and truth , and taken our soules from the middes of them which compassed vs about.

^dpsa. 57.3

Therefore ^e we will sacrifice freelye vnto thee, and praise thy most glorious Name . For thou haste deliuered vs from all trouble, and our eies haue seen our desire vpon our enimies.

^epsal. 54.6

O Lord God of our saluation ^f, daie and night dooe wee crie before thee; when our eies are troubled throughe greefe and bitternes of our soules, wee poure out our teares before thee , and in this place we humblie beseech thee, couer and put out all our offences ^g, that as the Sunne of this daie is now downe and hidden : soe thou wouldest also hide all our iniquities , and drowne all our offences ^h in the bottom of the sea, that they neuer be seen with eies, nor come foorth into iudgement.

^fpsal. 88.1

^gpsa. 32.1

^hMic. 7.19

O our God, we blush, and are ashamed to lifte vp our eies vnto thee ⁱ. For we are not worthie to lifte vp our eies vnto heauen, because ^k our finnes

ⁱLuk. 8.13

^kpsal. 4.12

are more than the haire of our heade.
Our offences haue taken such holde on
vs that we are vnable to looke vp.

Dani. 9.5 We haue sinned, O Lorde, wee haue
sinned ¹ and haue committed iniquitie,
yea, wee haue rebelled, and departed
from thy precepts and from thy iudge-
ments.

6 Wee haue not obeyed thy seruantes
which spake in thy Name to our kings,
to our Princes and to our Fathers, and
to all the people of the land.

7 O Lorde, righteousnesse belongeth
vnto thee; but vnto vs open shame and
confusion.

Tob. 3.2 O Lorde ^m thou art iust, and all thy
works and all thy waies are mercie and
truth; thou iudgeth trulie and rightlie
3 for euer. Remember vs, and looke vpon
vs according to the multitude of thy
mercies, neyther punish vs for our sins,
nor remember our offences, nor our
forefathers, which haue not obeyed thy
commandements.

Psal. 6.6 We faint ^r in our mourning, we will
7 cause our bed to swim, and water our
couch with teares. Our eies be troubled
through the greefe of our wickednesse,
8 and our faces be withered.

O Lorde God of hostes, ^o heare our
prayer;

O God our pro-
pitiour, looke vpon the fa-
ultie begotten S-
on for vs, ^r and v-

thy face from ou-
er all our iniquities
heartes, O God, ar-

within vs. Caf-

thy presence, and

spirit from vs. Re-

thy saluation, a-

thy free Spirite, that

reges according to

these euermore w-

Christ King of glori-

ous, Lorde, defend

our rest bee in thee,

that neither muc-

us, nor Satan in-

betraie vs vnto h-

in thy sight.

our eies sleepe, bu-

and cause thy right

as trust in thee.

O Lorde, Lighten our

not in death, that

and our enemye saie

against them.

prayer; O God our protector behold
and looke vppon the face of Christ
thine onelic begotten Sonne making
intercession for vs,^p and wink at our of-
fences.

Psal. 34. 5

1. Tim. 2. 5

4 psal. 5 1. 9

12

12

12

Hide thy face from our sinnes^q and
blot out all our iniquities. Create in vs
cleane hartes, O God, and renue right
Spirites within vs. Cast vs not awaie
from thy presence, and take not thine
holie spirit from vs. Restore to vs the
ieie of thy saluation, and stablsh vs
with thy free Spirite, that wee maie do
all thinges according to thy will, and
serue thee euermore with a willinge
mind.

O Christ King of glorie, we beseech
thee, blesse, Lorde, defend vs this night;
let our rest bee in thee, graunt vs thy
grace, that neither much sleepe ouer-
whelme vs, nor Satan inuade vs, nor
the flesh betraie vs vnto him, and make
vs guiltie in thy sight.

Let our eies sleepe, but let our harts
wake, and cause thy right hand to pro-
tect such as trust in thee.

O Lorde, Lighten our eies that wee
sleepe not in death, that Satan hurt vs
not, and our enemye saie^r, I haue pre-
uailed against them.

psal. 13. 4

Watch

Watch ouer vs, O eternall Sauour,
least the subtill tempter ouertake vs,
and we sleepe a perpetuall sleepe^t, and
wake no more. For thou art made our
euerlasting helper.

Jerem. 51
39 & 57

psal, 17.8

wis. 17.4

ps, 132.3

psal, 36.9

Keepe vs as the apple of thine eye,
hide vs vnder the shadowe of thy
wings, O Lord, that neither ouglie vi-
sions nor horrible dreames, nor sights
and monstrous apparitions^u trouble vs
in the darke.

In thy name, O sweet Iesu wil we go
to bed^x, and giue sleepe to our eyes,
and slumber to our eye lids, compasse
vs about, and raise vs againe to the ioi-
full sight of to morrow light; and after
this miserable life bring vs to the bee-
holding of eternall happinesse, that in
thy light y we may see light, and
euermore praise thee raigning
world without end,

Amen.



Almightie
uing, tri-
full Go-
ther of
Christ
ther^a v
the Holie-Ghost ha-
re of this worlde w
contained, and
as yet according to

All creatures without
should extoll and p
doe euen the verie
which carelie in
the thicke branch
the mids of rocks,
and flying about
pleasant tunes do
eternall God, Lord,

therefore wee
the morning shoul
practises, and euen
with diuine com
Thou hast preser
and from ou

85
i. On Tuesdaie, Morning praier.



Almightie, euerli-
uing, true, and merci-
full God eternall Fa-
ther of our Lord Iesu
Christ, which toge-
ther with thy Sonne Ephc. 3. 2

and the Holie-Ghost hast created the
frame of this worlde with all thinges
therein contained, and preseruest the
same as yet according to thy free plea-
sure.

All creatures without ceasing euer-
more should extoll and praise thee; and
that doo euen the verie fowles of the
aire ^b, which carelie in the morning a-
mong the thicke branches of trees, and
from the mids of rocks, giuing out their
sound, and flying about in the aire with
most pleasant tunes doo magnifie thee
the eternall God, Lord, and Creator of
all things. b wis, 17. 1

And therefore wee men also carelie psa, 104. 1
in the morning should praise thee for
thy benefites, and euermore extoll thy
mercies with diuine commendations.

Thou hast preserued vs this night
passed, and from our cradles to this
present

present houre hast thou kept vs safe.

Thou hast caused vs to come from
deepe and darkenes vnto the light of
this daie : and from our beds through
thy benignitie we doo arise in safetie.

Hadst not thou, O Lord, bin present
with vs, and watched vs, the vnsatiable
crueltie of Satan had deuoured vs.
Hadst not thou kept our houses and vs
the keeper of the citie had watched
in vaine.

psa. 127. 1

psa. 124. 1

If the Lorde had not bin on our side
when men rose vp against vs, they
had then swallowed vs vp quick when
their wrath was kindled against vs :
then had the waters (of trouble) drow-
ned vs, and the streame (of miseries)
had gone ouer our soules ; yea, the
swelling and merciles waters had gone
ouer our soules . Blessed be the Lord
which hath not giuen vs a praie for
their teeth . Our soules are escaped ,
euen as a birde out of the snare of the
fouler, the snare is broken, and wee are
deliuered . Our helpe is in the Name
of the Lorde , which hath made both
heauen and earth.

psal. 5. 2

Nowe hearken therefore vnto our
wordes O Lorde , marke our crie, vn-
derstand the voice of our prayer , our
King

Morning pr
our God. For
will praie, hear
ring.
will we stande
thy fortitude an
for thine assistan
all desire.
O God and govern
the f, earlie we
to the hearing o

Deen thou our ear
not against thee,
bride; but let thy
ures: make them
that wee bee r
repent, neyther
kef adder wh
but let them be
Lawes and testim
alwaies vnto t
that the mo
to vs, and our li
e daie, and our hea

agine, shut vp o
in with thornes
them, that th
we false doct
none nor fro

thou kept vs ſafe.
uſed vs to come
vnto the light
from our beds
doo ariſe in ſafetie
O Lord, bin
ed vs, the vnſat
had deuoured
pt our houſes
the citie had wa

King and our God. For vnto thee Lord **Psalm. 5. 3**
wee will praiſe, heare our voice in the
morning.

Earelie will we ſtande before thee, and
behold thy fortitude and Maieſtie, loo-
king for thine aſſiſtance with a woon-
derfull deſire.

O God and gouernour, raiſe vs vp
earelie ^f, earelie wee ſaie liſte vp our **Esai. 50. 4**
eares to the hearing of thee our inſtru-
ctor.

d not bin on our
vp againſt vs,
d vs vp quicken
kindled againſt
(of trouble) dre
came (of miſer)
ſoules; yea,
les waters had
Bleſſed be the L
iuen vs a praiſe
ſoules are eſcape
of the ſnare of
roken, and wee
lpe is in the Na
ch hath made be

Open thou our eares ^g that we re- **8 Prou. 2. 2**
bell not againſt thee, neyther yet goe
backward; but let thy voice ſounde in
our eares: make them obedient vnto
thee ^h, that wee bee not obſtinate like **h psal. 40. 6**
the ſerpent, neyther hardened like
the deafe adder ⁱ which ſtoppeth his **i psal. 58. 4**
eares: but let them be open ^k to heare **k Esai. 8. 2**
thy Lawes and testimonies: and har-
ken alwaies vnto the crie of the
poore ^l; that the morning light maie **l pro. 1. 13**
riſe vnto vs, and our light break forth
as the daie, and our health ſpring vp ſud-
denlie.

herefore vnto
marke our crie,
four prayer, on
King

Againe, ^m ſhut vp our eares, hedge **m Eccle. 28**
them in with thornes, and put barres **verſe. 24**
vppon them, that they neyther admit
nor allowe falſe doctrines, and that
they turne not ⁿ from the truth to fa- **n 2. Tim. 4**
bles,

bles, and other follies.

psal. 94. 9

But thou, O our God and Creator, which didst plant the eare ° and hearest all thinges, make the same with a willing and readie mind to obeye thee our maker and Redeemer.

psal. 99. 16

La. 3. 56

psal. 86. 1

Heare vs, Lord, for thy louing kindnes is good p, turne vnto vs according to the multitude of thy tender mercies, and stop not thine eare from our sighing and from our crie.

psal. 143. 8

Incline thine eare r, O Lorde, and heare vs, for we are poore and needie. Haue mercie on vs, O Lord, because we crie vnto thee all the daie long.

psal. 51. 8

Let vs heare thy louing kindnes f in the morning, which is better than all riches, yea, than life it selfe; make vs to heare ioie t and gladnesse, that the bones which thou hast broken maie reioyce.

1. pet. 2. 2

We beseech thee, O eternal God, by the Incarnation and natiuitie of thy Sonne Iesu Christ, that through thy worde entring into our eares, and mindes, thou wilt transforme vs into newe men, that wee may bee borne of thee, and as newe borne babes u desire that milke not of the bodie, but of the minde which knoweth no deceit; where

for our sanctific
we may growe,
the promise is v
which embrace the
and that laying as
and guile, and
wee may
but in vnderstan
being thus regene
all God, both
from euill tidi
we heare no rumour
be terrified by an
in this houre with
this day reioycing
light in thy prayse
Iesus Christ,
ageth with thee for

A thanksgiuing
God for our Sanctific

GOD the
which proceed
the Father
Sonne, and
art worshipp
of th

2 *Tuesdaie*
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die mind to obey
Redeemer.
rd, for thy louing
turne vnto vs accor
e of thy tender me
ine care from our
ar crie.
e care^r, O Lord
e are poore and
vs, O Lord, be
e all the daie long
thy louing kinde
which is better than
life it selfe; make
d gladnesse, that
u hast broken ma
hee, O eternal G
n and natiuitie
st, that through
into our eares
vilt transforme
wee may bee born
borne babes
f the bodie, but
knoweth no dea

2

for our sanctification.

89

whereby we may growe, and taste how
sweete thy promise is vnto the god-
ly ; which imbrace the same through
faith: and that laying aside all malici-
ousnesse, and guile, and all dissimula-
tion and enuie, wee may walke as chil-
dren, * but in vnderstanding may bee
perfect.

1. Pet. 2. 3

* 1. Cor. 14.
20.

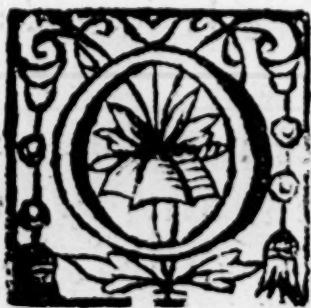
Mat. 18. 3

And being thus regenerated, keepe
vs, O eternall God, both this day and
at all times from euill tidings y, that
our eares heare no rumours of warres;
nor bee terrified by anie grieuous
chance.

y Ps. 112. 7

Fill vs in this houre with thy fauour,
that all this day reioycing together, we
may delight in thy prayes, through
our Lorde Iesus Christ, which liueth
and raigneth with thee for euermore,
Amen.

2 A thanksgiuing vnto
God for our Sanctification.



G O D the holy Ghost,
which proceedest ^a from
the Father and the
Sonne, and with them
art worshipped and glo-
rified in the vnitie ^b of the true and
eternall

^a Io. 15, 26

^b 1. Ioh. 5. 7

eternall Deitie, and art also the substantiall amitie betweene the Father & the Sonne.

We worship thee, we praise and glorifie thee, and with our whole heart wee thanke thee for all thy benefits :

2.Tim. 1. especially for calling vs by the voyce
7.&c. of the Gospell. ^c vnto the Christian congregation ; for illuminating vs with thy giftes ; for sanctifying vs with a stedfast faith, and for keeping vs hitherto in the same. For by the water of holy baptisme powred into vs, thou
Titus. 3.5. doest continually worke in vs regeneration ^a and renewing of the inward man.

Hearken wee beseech thee vnto our supplication, and teach vs miserable
Phil. 2.13 men, which by the proper strength of our onely reason ^c can by no meanes trust in, or approach to Christ our
Io. 16.13 Lord and Sauior, teach vs, O our God,
1.Cor. 12 what thy pleasure is, and leade vs ^f
3 into all truth. For ^g without thine assistance, none can say that Iesus is the Lord.

O blessed light, fill the inward partes of thy faithfull ; without thy grace nothing is within man, which is not hurtfull.

Waste

for our sancti-
 fication that is filthy,
 that is wounded,
 with the froze
 which wander.
 Come to thy faithfull
 reward of well doin
 happinesse & euer
 Thou in thy gifts ^b
 the Spirit of the Lor
 come and vnderstan
 counsell and streng
 ledge, and of the
 inspire into vs thr
 of the Gospell,
 come about thine
 pleasure, which is h
 that we may kn
 the Sonne by thee
 beleue that thou
 both; and so wo
 trinitie, & the trinitie i
 that not one shoul
 converted and liue, an
 beleue in the Son
 lasting life. For ⁱ the
 not to condemne
 the world through
 Lightener of the

and art also the first
betweene the Father

to thee, we praise

and with our whole

heart for all thy ben

calling vs by the

name. vnto the Ch

; for illumina

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faith, and for kee

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For & without

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ght, fill the inward

; without thy

in man, which

2 for our sanctification.

Wash that is filthy, water that is dry,
heale that is wounded, bowe the obsti-
nate, cherish the frozen, and reclaime
them which wander.

Giue to thy faithfull trusting in thee,
the reward of well doing the entrance;
into happinesse & euerlasting comfort.

Thou in thy gifts ^b seuenfold, which ^b Esa. 11.2
art the Spirit of the Lord, the spirit of
wisdom and vnderstanding, the Spi-
rit of counsell and strength, the spirit of
knowledge, and of the feare of the
Lord: inspire into vs through the prea-
ching of the Gospell, thine heavenly
wisdom about thine essence and di-
uine pleasure, which is hidde from the
world.

Grant that we may know the Father
and the Sonne by thee, and may al-
wayes belecue that thou art the Spirit
of them both; and so worship one God
in trinitie, & the trinitie in vnitie; whose
will is, that not one should perish ⁱ, but
be conuerted and liue, and ^h that as ma-
nie as beleue in the Sonne should haue
euerlasting life. For ⁱ the Father sent the
Sonne, not to condemne the world: but
that the world through him might bee
saued.

O Lightener of the minde, poure
vpon

ⁱ Eze. 33.12

Eze. 3.21.1

^h Ioh. 6.40

ⁱ Ioh. 3.17.

Ioh. 9.36

Ioh. 12.47

vpon vs thy newe light, and purge the horrible darknesse of our minds, so that we may see and know our chief father, whom pure eyes onely do behold.

¶ Matt. 5. 8

¶ Psal. 24. 4

¶ Ioh. 15. 29

¶ Ioh. 14. 26

O thou heauenly comforter, giue vnto vs a testimonie; and graunt vnto our mindes a token of the certaintie of our beleefe, so that we doubt not, neither wauer about thy diuine goodnesse toward vs.

Make our heartes quiet and secure, that with a full trust and confidence

¶ He. 4. 16.

¶ Gal. 4. 5.

wee may approach to the throne of thyne heauenly grace, receiuing by adoption the right of children; and inflamed with spirituall ioy in all boldnesse and libertie may crie, Abba Father.

¶ Ro. 8. 15.

¶ Eph. 1. 13.

14

2. Cor. 5. 5.

¶ 2. Cor. 1

22

¶ Ephe. 4. 3

Thou which art the earnest of our inheritance to the redemption of the promise, and art effectually by thy word and Sacramentes; signe our heartes with the seale of thy promise, whereby. wee maie haue the same, and retaine it surely in our hearts, through thy deed.

¶ Ioh. 16. 7.

Thou most faithfull Aduocate, strengthen vs against all the assaults and tentations of Satan: So that wee may neuer doubt of thy diuine providence

for our Sanctifi

and predestination

chosen and called in

ing life, and neuer

ferule feare, and

will doubtings, may

take our God.

passing comfort

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that wee may be

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■ Lam. I. 28
12

x Ro. 8. 26
 y I. 10. 5.
 z 4. 1

2 Mat 3.16
 Mark. 1.10
 2 Luk. 3.22
 b 1am. 3.14
 6 Deut. 29.
 18
 Aa 8.23

O thou substantiall flame proceeding from the breast of the Father and his eternall Sonne, lighten our heartes with the fire of chaste and burning loue, thou which appearedst at the feast of Pentecost vnto the Apostles in clouen

tongues ^d like fire; lee vnto our coldnesse, and comfort vs with thy quickening heat and breathings that wee may receiue thy chrisme ^e and annointment.

O thou guest of the soule, make thee a mansion place within the secretc parts of our hearts; that we may be an house for thy diuinitie ^f which may dwell perpetually in our members, and neuer depart from vs, through our Lord and Sauour Christ, Amen.

3 A prayer for a stedfast hope.

2. Co. 1. 3
Ephc. 1. 3.

1. Pet. 1. 3



Blessed be God ^a euen the Father of our Lorde Iesus Christ, which according to his abundant mercie ^b hath begotten vs againe vnto a liuely

hope by the resurrection of his Sonne from the dead to an inheritaunce immor-

On Tuesday

3

for a stedfast hope.

55

stantiall flame of all, and vndefiled, and that vadeth
breast of the Father not awaie, reserued in heauen for such
as belecue on him, through the con-
fession of the truth, which is accor-
ding to godlinesse vnder the hope of
eternall life, which God, that cannot
lie, hath promised before the worlde
began.

Titus, 1, 4

Num 33

verse. 29

For we are faued by hope. But hope
that is scene is no hope. For how can a
man hope for that which hee seeth? But
if we hope for that wee see not, we doo
with patience abide for it.

Ro. 8. 24

25

For such is the will of Almightye
God, that we shall not haue saluation
as long as wee are heere in this worlde,
but onelie in hope, nourishing the
same as it were clasped in our armes:
but then we shall perceiue the same in-
deede, when wee departe from hence
one daie.

Prayer for a sted-
fast hope.

For hope is the vnseparable compa-
nion of faith: For how can that be ho-
ped for, which is not beleueed? And
his hope depending vpon the promise
of God is so certaine, as if the thing it
selfe were present. For God which hath
promised to vs saluation, is truth and
anne neither deceiue nor bee decei-
ed.

John. 14
ve. 6. 16. 20

Where

8 Rom. 15
verse, 13

h Rom. 4, 18

Wherefore we beseech thee, O eternall Father, autor & of hope and comfort, fill vs with all ioie and peace in beleeuing, that wee may abound in hope, through the power of the Holie-ghost, and aboue hope ^h in hope beleeuing maie neuer doubt of thy promises, but in a sure confidence of heart applie to our selues the remission of finnes, and verelie beleue that wee please thee through Christ, looking in a certaine and strong hope, through sufferance for the saluation of our soules in the life to come.

i Tit. 2. 13

And albeit the helps of our happinesse appeare not in this world, yet let vs retaine a stedfast hope among all the terrors and feares of conscience; and neuer suffer the same to bee taken from vs by anie snares of Satan: but expecting ⁱ that blessed appearing of the glorie of the mightie God, and of our Sauour Christ, which hath giuen him selfe for vs, alwaies fasten the same vpon the good thinges absente and to come.

* 2. Thes. 2
verse, 16

O thou onely begotten Sonne of God which hast loued vs ^k, and giuen vs euerlasting comfort and hope through grace, comfort our heartes, and establist

e we beseech thee, O
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 wee may abound in
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 mightie God, and
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 st loued vs, and
 g comfort and
 comfort our hearts

establishe vs in euerie worde and good
 worke; that wee sticke not vncertaine,
 neither bee tossed betweene hope and
 feare, bur maie holde fast ¹ the confi-
 dence and the reioycing of hope vnto
 the end; and that euerie of vs ⁱⁿ shewe
 the same diligence to the full assurance
 of hope vnto the ende, that we bee not
 slouthfull, but followers of them, which
 through fayth and patience inherit the
 promises, vntil approching ⁿ neere vnto
 thee our eternall God, we possesse that
 verie happinesse indeede, which wee
 nowe enioy by faith, and looke for in a
 certaine and stedfast hope.

Assist vs likewise, O Almighty God,
 that in all the waues of tentations
 and troubles of this world, we may pa-
 tientlie depende vppon thee, looking
 for corporall deliuerance according to
 thy will ^o, and though the same come
 not as wee wish, but bee kept from vs
 for a season: yet let vs neuer doubt of
 thine aide and deliuerance, but hope
 that coming it will come, and will
 not staie.

For thou art faithfull and wilt not
 defraude our desire, neither suffer vs
 to be frustrare, thou art not woont to
 feede men with a vaine and deceitfull
 hope,

¹ Hebr. 3. 6^m Heb. 6. 11

12

ⁿ Heb. 7. 17^o Matth. 26

verse. 39

41

Mar. 14. 36

^p Hab. 2, 3

hope, but sometime by a little lingring thou wilt haue our faith and hope to be exercised through long suffering of our warfare.

Augustine, For when our tribulation is in this worlde, our hope is touching the world to come. And certainlie we should perish, did not the hope of an other world comfort vs in the troubles of this present life. And therefore our ioie is not yet perfect, but in hope, which deceiueth no man.

9 Sir 2. 2. 11 Looke backe, O yee sonnes of men, and marke well: ⁹ was there euer anie confounded, that put his trust in the Lorde? Or who hath continued in his feare and was forsaken? or whome did euer God despise, that called vpon him?

5 psal. 22. 4 Our Fathers ^r trusted in thee, O Lorde, they trusted in thee, and thou haste deliuered them; they called vpon thee, and were saued, they hoped in thee, and were not confounded. Therefore will we trust also in thee, O Lord, so shall we be safe from all our enemies.

psal. 40. 4 Blessed is the man ^r which maketh the Lorde his trust, and regardeth not the proude, and such as turne aside vnto

for Christian

unities.

Why are ye sad, O

within vs? Trust

give him thanks

hope and our God.

hope we shal see t

Lord in the lande

therefore for the

ily, comfort your h

lure for hee is go

trust in him.

unt also grace, O

that euerie one

hope may purge hi

art pure, through o

Amen.

A Prayer for the

ing of Christian he

militie.

Almightie G

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God dwell

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re, O yee sonnes
ell: ⁹ was there
that put his trust
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for saken? or who
pise, that called

ers ⁸ trusted in the
rufted in thee, and
d them; they call
d were saued, they
were not contin
we trust also in
we be safe from all

ne man ⁶ which
rust, and regard
and such as turne

vnto vantties.

Why are ye sad, O our soules, & vn-
quiet within vs? Trust in God, for we
will yet giue him thanks: he is our pre-
sent helpe and our God.

¹Plal. 34. 5
11

We hope we shal see the good things
of the Lord in the lande of the living.
Looke therefore for the Lorde, deale
manfully, comfort your hearts, & suffer
the Lord; for ⁴ hee is good vnto them
which trust in him.

¹Iam. 3. 2 5

Graunt also grace, O most mercifull
God, that euerie one hauing ^x this
same hope may purge himselfe, euen
as thou art pure, through our Lord Iesu
Christ, Amen.

^x 1. Io. 3. 3.

5. A Prayer for the attai- ning of Christian hu- militie.



Almightie God, & most
mercifull Father, king of
heauen and earth, which
hast greatly commended
vnto vs the vertue of true
humilitie, without which none canne
please thee.

For thou God ² dwellest on high,
and abasest thy selfe to behold thinges

¹Pla. 113.
5. 6.

Psa. 113. 7.

Luk. 1. 51

1. Pet. 5. 5.

Jam. 4. 6.

in heauen and in earth : thou raisest the needy out of the dust, and liftest vp the poore out of the dung ; thou scatterest the proud^b in the imaginations of their owne hearts ; thou puttest downe the mighty from their seat, & exaltest them of low degree.

Vnto thee, O Lord, do we make our complaint with our whole hearts, beseeching thee to instill into our mindes the affection of true lowlinesse, that in the consideration both of thy righteousness and maiestie, and of our weakness and imbecilitie, wee may feare thee alwaies in our calling, and walke humbly, not aspiring vnto higher things.

Phil. 2. 6.

7

Matt. 20.

28

Phil. 2. 8

Heb. 2. 9.

O Christ, Sonne of the most High, which wert from euerlasting in the forme^c of God, and thoughtedst it no robberie to be equall with God thy Father, but madest thy selfe of no reputation, and tookest vpon thee the shape of a seruant^d, and wast made like vnto men, and found in shape as a man, thou^e didst humble thy selfe, and becamest obedient vnto death, euen the death of the crosse.

For euen of meere humilitie thou didst^f debase thy selfe vnder all Angels

for Christian
and men, when
he downe from the
heaven to utter
his Maiesty being
for a time. And
obedient vnto thy
heaven him with
when any other cre
to in offering vp
for finnes, thereb
ing bondslaves
and death, a
hope of eternall life
example to teach
an example of
and humilitie, say
for I am meeke,
beseech thee th
and passion, gi
spirit, a^b contrite
heart, which thou des
thou art neere vnto
of a troubled hea
as are humble in
their prayers, &
and thy secrets
lowly.
wherefore that we

On Tuesday

4 for Christian humilitie.

101

d in earth: thou raised in the dust, and lifted up from the dung; thou seen in the imaginations of men; thou puttest down their seat, & exaltest thy selfe downe from the highest toppe of glorie to vtter shame, put on our flesh, thy Maiesty being hid and dissembled for a time. And so becamest thou obedient vnto thy Father, not only in obeying him with greater reuerence then any other creature else did: but also in offering vp thy selfe a sacrifice for sinnes, thereby to redeeme vs being bondslaves through pride vnto sinne and death, and to exalt vs to an hope of eternall life; and withall by thine example to teach vs, and to propose an example of true lowliness, and humilitie, saying ⁸, **Learne of mee, for I am meeke, and lowly in heart.** ²⁹

⁸ Matt. 18.

Sonne of the most

from euerlasting Wee beseech thee through thine God, and thought humilitie and passion, giue vnto vs a contrite spirit, a ^h contrite and an humbled heart, which thou despisest not, O Lord.

^h Ps. 51. 17

, and wast made like

and in shape as a man, which are of a troubled heart, and wilt see thy selfe, and be- cause such as are humble in spirit. Thou death, euen the de- regardest their prayers, & giuest to the thy grace; and thy secrets^k are reuealed vnto the lowly.

¹ Ps. 34. 18.

of meere humilitie

thy selfe vnder a

Grant therefore that wee following

^k Sirach. 3. 20.

thy footsteppes may humble our selues
from the heart without hypocrisie.

Turne our hearts that they bee not
wickedly¹ humbled, after the maner
of hypocrites, which bow themselves,
and are sad, casting downe their faces
towards the earth, whose inwarde
partes notwithstanding are full of de-
ceite.

O God holy Ghost, which art the
ruler of our mindes, and the giuer of
good gifts; which not only commen-
dest vnto vs benignitie^m, lowlinesse,
modestie, and patience, but also com-
mandest vs to haue those noble virtues,
that being clothed therewithall, we may
endeuour to fashion our selues after
thee, thinking modestly and soberly of
our selues.

Gouerne thou our minds, that wee
may be subiect one to another, not on-
ly honoring, but also preuentingⁿ one
another in doing the same; and alwayes
applying our selues to humilitie, maie
seeke thy glorie, and the profit of our
neighbour.

Let neither pride^o nor luxuriouf-
nesse haue dominion either in our
sence or speech; neither let vs lift vp
our Peacockes feathers, nor extoll our
cielids

on Tuesday

for Christian humilitie.

103

exceeds through arrogancie, neither glorie in proud and vain opinions: but by humbleness of minde, submitting our selues to one another, maie thinke others better then our selues, and consider what our condition is. For man taken from the earth, must returne vnto the same, and be the heire of wormes and serpents.

Phil. 1.3

Ro. 12.10

Strach. 20
12.

Especially our request is, that wee bee not puffed vp in spirituall gifts: remove arrogancie and pride from vs, that our hearts bee not lifted vp, nor yet our eyes exalted, neither let vs wade in greater and higher things than becommeth vs, cause vs to frame and tame our mindes like a childe newly weaned, which is lowely with his mother. Let our mindes bee weaned like a child knowing not what pride meaneth.

Psa. 137.1

Mat. 18.3

Keepe the proud diuell vnder, that hee prouoke vs not to sinne, nor to swell vp through a vaine perswasion of fleshly righteousness, neither wickedly to boast of thy giftes, abusing them to our owne glorie, and contempt of others.

Suffer vs not to seeme wise in our owne eyes. Amend this vice in-

Esa. 5.21

grafted in vs by nature, that no man loue or like himselfe too well; and in respect of himselfe contemne others, hauing not the like, or not so excellent giftes as he hath.

Suffer not good wits, and teachers armed with publike authoritie to bee pricked and tickled with the spurres of pride and curiositie, to the mouing of idle questions, and disputations, either through ambition or hatred. For that is not the wisdom descending from aboue; but earthly, * sensuall, and diuelish. For where emulation and strife is, there is sedition and all maner of euil workes.

Grant therefore that all of vs being humble, may be exalted to eternall life y, Amen.

5. A prayer for wedded folkes.



Most holie GOD, and mercifull Father, which of thy singular prouidence, and woonderfull wisdom diddest

Gen. 2. 24 ordaine matrimonic in paradise, and that in the time of innocencie, for

for wedded
multiplying and
kinde; thereby to
continualle out of
the catholicke Chu
acknowledge,
thine holie Nam
deliuer the true vn
to posterities by
another.
This thine institution
to equall with thee a
time and adorne in
by turning water^b in
table honoring of m
Christ not onelic
at the nuptiall fe
out the same with
bee wrought aft

wise thy holie Spir
by the worde deli
that marriage
among all. And the
in three thing
commended both bef
in the concord
of neighbours
wed wife that agree
For such as bee at
call vpon thee as t

3 Iam. 3. 15
16

y Pro. 18. 12
Pro. 19. 23.
Pro. 22. 4.
Iam. 4. 6.
Job. 5. 11.

On Tuesday
by nature, that no
himself too well; and
selfe contemne others
like, or not so ex
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earthly, * sensuall, as
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efore that all of vs
be exalted to etern

ayer for wedded
folkes.

Most holie GOD
mercifull Father,
of thy singular pr
dence, and wond
full wisdom deli
rimonie in parad
time of innocen

for wedded folkes.

103

the multiplying and conseruation of
mankinde; thereby to gather vnto thy
selfe cōtinuallie out of godlie families,
an holie catholicke Church, which maie
rightlie acknowledge, serue and cele
brate thine holie Name for euermore,
and deliuer the true vnderstanding of
thee vnto posterities by one generati
on to another.

This thine institution did thy sonne,
God coequall with thee and coeternall,
confirme and adorne in Cana of Ga
lile by turning water ^b into good wine. ^b Iohn. 2.8
A notable honoring of mariage doubt
les for Christ not onelie to bee present
himselfe at the nuptiall feast, but also
to set out the same with the first mira
cle that hee wrought after this natiui
tie.

Likewise thy holye Spirit dooth wit
nesse by the worde deliuered vnto vs,
and saith; that ^c mariage is honoura
ble among all. And the same thy spi
rit reioiceth in three thinges ^d, which ^d Sirac. 25.
are commended both before GOD verse, 8.
and man, in the concord of breithren,
in the loue of neighbours; and in a
man and wife that agree well toge
ther. For such as bee at variance can
neither call vpon thee as they shoulde,

nor:

nor please thee as they ought.

O eternall God, it is sufficiently apparant, with what a rage and insatiablc hatred, Satan the most deadlie enemy to all thy workes, dooth labour and set himselfe to the breaking off and ouerthrowe of this thy sacred ordinance.

Wherefore, we beseech thee, impart thy fauour vnto all married folkes, that they maie acknowledge thee to bee the autor and institutor of this knitting together in wedlocke; and know and beleue stedfastlie that they are in a good estate, wherein they may please thee through Christ thy son.

For hauing this comfort, they will more willinglie and cheerefullie discharge the duties of their calling in true confidence, and calling vpon thy Name: But such as doubt of their kind of life, hauing their consciences wounded, and troubled mindes, can neyther call vppon thee trulie, nor cheerefullie go about and finish their affaires.

Grant therefore vnto all and euery married bodie, that in true fayth and confession they may retaine the indissoluble chaine of wedded state, and the stronge bonds of godlie fellowshippe, that

for wedded fo
they may loue one
the sweate of their bro
breade; and bring
in all godlines, th
and information of t
to feare the crosse wh
this kind of life.
Woike so that Satan
and ouerthrowe
nor that married
with the troubles of
mortal hatred am
and so detest a
holye institution, a
divorcements. Fo
incredulitie, and
being comprehended
the headlong into
by casting off the
and be caried throu
horrible confusion
to adulterie, whore
drinkinges, so long t
spottes, and o
horrible staines, they b
headlong into euer
therefore, O mo
at debate maie
and be reconciled in

as they ought,
all God, it is sufficient
with what a rage and indig-
nant the most deadly
workes, dooth labour
to the breaking off
of this thy sacred

that they may loue one another, and
in the sweate of their browes eate
their breade; and bring vp their chil-
dren in all godlines, through instruc-
tion and information of the Lorde, and
neuer feare the crosse which accompa-
nieth this kind of life.

Gen 3. 19

Ephes. 6. 4

ore, we beseech thee,
vnto all married folkes
acknowledge thee to be
institutor of this kinde
edlocke; and know
astlie that they are in
erein they may please
Christ thy son.

ing this comfort, the
inglie and cheerefull
e duties of their cal-
lence, and calling
ut such as doubt of the
ing their consciences
oubled mindes, can
thee trulie, nor cheer-
nd finish their affaires
herefore vnto all
die, that in true faith
they may retaine the
aine of wedded state, as
onds of godlie fellowsh

Worke so that Satan by no meanes
weaken and ouerthrowe this thine or-
dinance; nor that married folke, wea-
ried with the troubles of wedded life,
raise mortall hatred amongst them-
selues, and so detest and abhor this
thine holie institution, and seeke vn-
lawful diuorcements. For by this en-
gine of incredulitie, and snare of mis-
trust being comprehended, they will
easilie rushe headlong into enormous
offences, by casting off the yoke of the
Lord, and be caried through dissenti-
on into horrible confusions of concu-
piscence, to adulterie, whoredome, wic-
ked forsakinges, so long till polluted
with filthie spottes, and defiled with
most horrible staines, they bring them-
selues headlong into euerlasting tor-
ments.

Grant therefore, O most merciful
God, that al at debate maie come to a-
mitie, and be reconciled in thy Name,
and

and being mindful of the knot of marriage, and mutuall bond betweene them, may dwell and liue peaceably together in true faith, and feare of thy name.

1. cor. 7. 3

That husbauds ^s, abusing their authoritie, doo not exercise tyrannic ouer their wiues, but rather loue them, and dwell with them according to knowledge ^h giuing honour vnto them as vnto the weaker vessels, euen as to them which are also heires of grace and life.

1. Pet. 3. 7

Likewise that matrones contemne not their husbands, denying subiection ⁱ, but rather studie by chaste obedience, and holy conuersation and lowliness to ouercome them.

Gen. 3. 16

Let neither hate other extremelie, and so violate the state of mariage, and bringe themselves out of thy fauour through their discord and contention whereby their praiers be interrupted. For where neither part doo their durtie, there must needs ensue first pueritie, subiltie, lying and all impietie: afterwarde a wounded conscience; and last of all vtter despaire.

O most chaste God, which diddest therefore institute the order of matrimonie, that by the same both the
weake

for you

creature of mankind
in lawfull wedlock
bee gathered
thy blessing to all
that they maie ha
and their wiues
vine: and the
like the oliue br
their table, and
children, the p
the church, the wh
repayer of mank
upon him hath c
which liueth and
in the vnitie of the
for euermore, Amen

A prayer for
folkes.



Most merc
eternall Fa
out of t
babes
hast ordey
praise; and wilt also
and maidens, old me
old praise thee the et
confessing, inuocat
thy diuine Ma

adful of the knot of
all bond between
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and feare of thy name
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but rather loue them
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g honour vnto the
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at matrones con
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hate other extre
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elues out of thy
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praisers be inter
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st needs ensue
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ounded conscience
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ste God, which
tute the order of
by the same be

weake nature of mankinde, might liue
purlie in lawfull wedlock, and an holie
Church bee gathered vnto thy selfe:
giue thy blessing to all which are mari-
ed, that they maie haue godlie chil-
dren, and their wiues^k proue like the
fruitefull vine: and their children ap-
peare like the oliue branches rounde
about their table, and may see their
childers children, the peace and safe-
tie of the church, the which Christ thy
somne repayer of mankinde by taking
our flesh vpon him hath coupled to him
selfe, which liueth and raigneth with
thee in the vnitie of the holyc Spirit &
God for euermore, *Amen.*

^kpsa. 128.3

6. A prayer for yoong folkes.



Most merciful God, and
eternall Father, which
out of the mouth of
babes^a and sucklinges^a
hast ordeyned strengthe
of thy praise; and wilt also^b that yoong
men and maidens, old men and children
should praise thee the eternall God, in
true confessing, inuocating, and ce-
lebrating thy diuine Maiestic. tho-
rough

^apsal. 8.2

^bps. 148.12

roughout all generations for euer-
more.

Thou hast enioyned vnto children
that they shewe due honour, subiecti-
on, and reuerence to their parents, and
obeye them willinglie in all good and
lawfull things.

Wee beseech thee on the behalfe of
all infantes, children, and yoonger sort,
as well maidens, as of the malekind, im-
plant in them a true feare of thy name,
that from their youth they maye con-
fesse thee to be the onelie true God,
and Iesus whome thou hast sent to bee
Christ, and encrease daylie in this
wholesome knowledge, profiting as in
yeeres, so in fauour both before thee
and men.

Let them not cast off the yoke of o-
bedience and subiection, neyther yet a-
buse the gentlenes of their parents and
elders vnto libertie of sinning, nor by
their hardnes and austeritie conceiue
an hatred against them, and refuse
their correction: but make them pati-
entlie to take the warniges and disci-
pline of their parents in good part, to
the glorie of thy Name, and saluation
of their owne soules.

O Christ, louer of mankinde, which
command-

for yout
mandest children
thee, and recei
times, in token o
good will; laing
them didst blesse them
We beseech thee,
was borne an infan
thy most innocent
of the crosse, as well
elder folkes; blesse th
children; impart thy
that they may fe
their parents in gr
ding to thy will, w
rule of all iustice
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fected with false d
cious seruice; nei
from true religion th
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breue them from w
and filthy felloshawip,
and leuen & ouer
the whole lumpe
a riotousnesse and
a wandering concupisc
which ministret
ment vnto all vices
Remoue awaie all

Ex. 20. 12

Deut. 5. 16

Sirach. 3. 6

Mate. 15. 4

Mark. 7. 10

Ephes. 6. 2

Colos. 3. 20

Ioh. 17. 3

Euk. 2. 52

Sara. 1. 26

commandedst childrenⁱ to be brought vnto thee, and receiuing them into thine armes, in token of a singular and deere good will, laieng thine hands vpon them didst blesse them.

Matth. 19
verse. 14
Marke. 10
ve. 14. & 16
Luk. 18. 16

Wee beseech thee, which for our sakes was borne an infant, and diddest shed thy most innocent blood vpon the altar of the crosse, as well for infants, as for elder folkes; blesse thou all infants, and children; impart thy grace vppon them, that they may feare thee, and haue their parents in great reuerence, according to thy will, which is a most certaine rule of all iustice and vprightnes.

Keepe them therefore that they bee not infected with false doctrine, and superstitious seruice; neither yet seduced from true religion through wicked and vngodlie behaviour.

Preserue them from wicked companie, and filthy fellowship, which as contagion and leuen & ouercommeth and perseth the whole lumpe; keep them from riotousnesse and drunkennesse; from wandering concupiscence, from idlenesse which ministreth matter and nourishment vnto all vices.

1. cor. 5. 6
Galath. 5. 9

Remooue awaie all shamefull examples

Mat. 18.6
Mark. 9.42
Luke. 17.1
2

amples, and take away all offences
that the yoonger sort beholding the
multitude of sinners, followe not the
steps of the wicked, and without feare
enter into their moſte abhominable
waies.

1. Tim. 2.10

Giue vnto all yoong ſchollers a good
wit to conceiue, a good capacitie to vn-
derſtand, and a good memorie to
beare awaie good leſſons, and to learne
from their infancie thoſe thinges which
maie inſtruct them to ſaluation by
faith which is in Chriſt Ieſus.

2. Tim. 3
verſe. 16

For euerie ſcripture * giuen by the
iſpiration of G O D, is profitable to
teach, to reprove, to correct, and to
inſtruct in righteouſneſſe, that the man
of God may be absolute, being inſtru-
cted to all good workes. The entrance
into thy wordes ¹ giueth light to the
blinde, and vnderſtanding to the ſim-
ple.

1. ſal. 119
verſe 130

Graunt therefore that from their
youth ^m they may exerciſe themſelues
in thy commandementes. For the firſt
inſtitution dooth much good, yea, ⁿ the
whole race of their life afterwarde de-
pendeth vpon the ſame.

1. ſal. 119.9
2. pro. 22.6

O G O D the Holie-Ghoſt, which
workeſt by the worde and ſacraments,
and

for youth
by gatherest v
not onely from
from the yoong
maintaine ſchooles
are the ſeede of th
their ſtudies vnto
ious name,
the hearts of you
doctrine and ver
ay come to good
ers, and to ſound
maintaine the ſchoole
ges and ſciences are
baſt reuealed vnto
lic helpeſ to te
the pure ſound of
doctrine may bee h
in the true and right
forasmuch as the
man's heart are eu
and our nature
on firſt parents eu
years is corrupted
ickedneſſe, that eaſ
right vnder the ſubi
for a fooliſhneſſe
of a child.
from wiſedome a

and take away all other
longer sort beholding
sinners, followe
icked, and without
their moſte abhominable

all yong ſchollers
e, a good capacite
nd a good memorie
ood leſſons, and to
encie thoſe thinges
them to ſalvation
in Chriſt Ieſus.

ſcripture ^{is} given
G O D, is profitable
rooue, to correct, a
teousneſſe, that the
be absolute, being
d workes. The en
des ^{is} giueth light
nderſtanding to the

therefore that from
may exerciſe them
andementes. For the
th much good, yet
their life afterwa
the ſame.
the Holie-Ghoſt, vi
e worde and ſacram

and thereby gatherest vnto thy ſelfe a
Church, not onely from the elder ſort,
but alſo from the yoonger, we beſeech
thee maintaine ſchooles and ſchollers,
which are the ſeede of thy Church, and
direct their ſtudies vnto the honour of
thy glorious name.

Turn the hearts of youth to the loue
of true doctrine and vertue; whereby
they may come to good behauiour in
manners, and to ſound learning of
mind.

Maintaine the ſchooles wherein the
tongues and ſciences are taught, which
thou haſt reuealed vnto mankind as
neceſſarie helpes to teach withall;
that ſo the pure ſound of thine hea-
uenly doctrine may bee heard and re-
tained in the true and right congrega-
tion.

And forasmuch as the verie cogita-
tions of mans heart are euil euen from
his youth; and our nature through the
fall of our firſt parents euen from our
young yeares is corrupted and prone
to all wickedneſſe, that eaſily it cannot
be brought vnder the ſubiection, of an
other. For ^{the} fooliſhneſſe is bound in
the heart of a child.

Giue them wiſedome and learning,
that

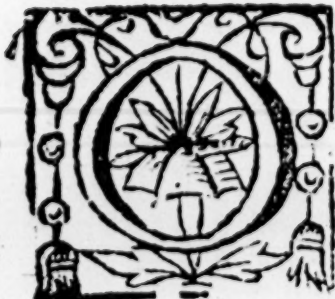
• Gen. 6. 5.
Gen. 8. 21
Mat. 15. 15.

• Prou. 22.
15

that they delight not in wicked affecti-
ons, and so growe in malice and stub-
bornenesse, waxing wild, and resisting
godly and honest admonitions, and
that being become vnbrideled, sauage,
vntractable, and past learning, they
proue not obstinate in wickednesse and
disobedience; but make them through
thine instinct to learne and imbrace
thy commaundements, and to binde
thy law continually about their hearts,
and to tie it about their neckes, that
thy grace & gift may increase by grace,
vntill, growing vnto mans estate, they
become profitable instruments of thy
Church, and teachers of righteousness,
and abide conioyned with thee, which
liuest and raignest a God, worlds with-
out end. Amen.

3 Pro. 6. 2

7. A Prayer against the dominion of Satan.



L O R D Iesu Christ,
Sonne of the Almightie
God: great is y^e rage
and tyrannie of the
Diuell, which beeing
strong and armed keepeth his Court

Re. 12. 12
Ioh. 14. 30
Luk. 11.
21
Rev. 16. 14.

Against the domi-
nesse the same
ment his kingdom
raineth horrib
of thy truth, & diue
shippings, with all k
transgressions, and n
nesse.

arentable also is
nesse, and obstin
men, which suff
ruled by Sathan, an
vnto all kind of
the God of this v
the mindes of i
ght of thy glori
is the image of G
time in them. But a
at the Diuels pl
hee doth possesse,
the children of darke
the naturall pow
them into horrible
indeede, after su
and so furiously wo
fulstie and vile wic
not driven thereu
nce of Sathan, wh
thither
bondslaves, vntill at
no blaspheming of

7 *Against the dominion of Satan.*

to possesse the same in peace, and to augment his kingdome of darknesse, wherein raigneth horrible idolatrie, hatred of thy truth, & diuers abominable worshippings, with all kinde of shamefull transgressions, and most outrageous wickednesse.

Lamentable also is the wretched blindnesse, and obstinate malice of those men, which suffer themselues to be ruled by Sathan, and followe the beast ^c vnto all kind of impietic. In whom the God of this world ^d hath blinded the mindes of infidels, that the light of thy glorious Gospell, which is the image of GOD, should not shine in them. But are helde captiue ^e at the Diuels pleasure, whose hearts hee doth possesse, and is mightie in the children of darkenesse, so that subduing the naturall powers hee carrieth them into horrible wickednesse; which indeede, after such a beastly rage, and so furiously would not rush into all filthie and vile wickednesse were they not driuen thereunto through the force of Sathan, which carrieth them hither and thither as hee list, like Bondslaues, vntill at length they fall vnto blaspheming of thy most ho-

^c Reu. 13.3.
^d 2. Co. 4.4

^e 2. Thm. 2.
26.
Rom. I. 24.
&c.

ayer against the
dominion of Satan.

L O R D Iesu
Sonne of the Al-
tie God: great
and tyrannic
Diuell, which be-
ned ^b keepeth his

ly

ly name: so that conuicted of their own conscience they impugne, and mortally pursue thy word of purpose, committing thereby the sinne against the holy Ghost.

For when wittingly and of purpose they denie the manifest and knowne trueth of God through obstinate malice and voluntarie stubbornesse, and persist impenitent, they become blasphemers of God. Because wittingly and maliciously, euen against their conscience, they call^r good euill, and euill they affirme to be good, putting light for darknesse, and darknesse for light.

There is none hope of the forgiveness of this sinne. Such blasphemie is not forgiven^e neither in this worlde nor in the world to come. Because they conuert the onely remedie of saluation into deadly poison, and with an affected ignorance they continue in manifest impietie against their conscience.

And therefore they cannot lay the fault of their wickednes vpon others: because not against, but with their willes they prostitute themselues before the Diuell, and obey the Prince of

Esai. 5. 20.

Math. 12.

31

Mark. 3. 29

Luk. 12. 10

1. Ioh. 5. 16

against the dominie
nesse with al readi
adie without rep
others vnto euerla
by the example of

Christ, king of glo
then the Diue
him of all his arm
ruffed. Thou hast br
monstrous Leuia
and wonderfull big
gander feete the
Goliath which ob

beseech thee, shew
and bring the Diue
destroy his kingdo
into the sinne o
go about to extir
the light of the holic
against the same.

Thou mightie Gi
at headlong into h
is which sinned in
times of darkenesse
them all power, th
the faithfull, and
out of the flood of
the opinions: and
throwned in the lak

of darknesse with al readinesse of mind;
and studie without repentaunce to
draw others vnto euerlasting perdition
by the example of their wicked
life.

O Christ, king of glorie, which art
stronger ^h then the Diuell, and hast
spoyled him of all his armour wherein
hee trusted. Thou hast bruised in pee-
ces that monstrous Leuiathan ⁱ of an
huge and wonderfull bignesse; and
brought vnder feete the mightie and
strong Goliah ^k which obraided thine
host.

We beseech thee, shew forth thy po-
wer, and bring the Diuell vnder our
feete ^l, destroy his kingdome that wee
runne not into the sinne of blasphemy,
neither go about to extinguish in our
selues the light of the holie Ghost, nor
kicke against the same.

O thou mightie Giant, which
hast cast headlong into hell the verie
Angels which sinned ^m bound with
the chaines of darkenesse, so to take
from them all power, that they rule
not ouer the faithfull, and holie ones;
take vs out of the floud of heresies, and
prophane opinions: and suffer vs not
to bee drowned in the lake ⁿ burning
with

^h Luk. 11.
22

ⁱ Job. 40.
20

^k 1. Sam. 17
4
10

^l Ro. 16. 10

^m 2. Pet. 2. 4

ⁿ Reu. 1. 8.

with fire and brimstone.

O Christ the leader vnto life, which dying diddest destroye our death, and by rising againe repaire our life: take vs vnto thee, that being ingrafted, and vnited to thy body, wee may bee neuer separated from thee our head.

• Eph. 4. 15
• Eph. 2. 1.
&c.

And quicken vs beeing once dead through sinne, wherein we walked according to the custome of this world after him which is the prince of the aire; and worketh in these dayes within the children of vnbeleefe, among whom we our selues also walked sometime in the concupiscence of our flesh, dooing those things which delighted our senses and fantasies. For by nature wee were the sonnes of wrath, euen as others.

But now thou, O God, which art rich in mercie, for thy great kinde-nesse sake wherewith thou louest vs: gouerne vs by thine holy Spirit, that we neuer forsake the faith which thou hast giuen vs, but perseuering in the race begunne, may attaine through thy Grace vnto the saluation of our soules.

Take awaie from vs that which is deformed by our corrupt nature, and con-

Evening pra
that which
ght within vs, tha
new mortall bodie
in the vnlawfull
sins with thine aid
ed from sinne, w
as of righteousness
distance from the he
brought, giuing o
of righteousness
so shall wee serue
here in the kingdo
ter in the kingdo
best with God the
ghost for euermor

Evening pr
on Tuesday.

Blessed God
ther of our I
Christ, of the
dant and gre
hast thou pre
men this daie from
manie of Satan,
and calamities.

mistone.
leader vnto life, who
destruie our death,
repaire our life,
at being ingrafted
ody, wee may be
thee our head.
a vs being once
ne, wherein we
e custome of this
is the prince of this
these dayes within
eelse, among whom
walked sometime
nce of our flesh, but
which delighted our
es. For by nature
s of wrath, even as
ou, O God, which
for thy great
with thou louest
ine holy Spirit,
ke the faith which
but perseuering
may attaine the
o the saluation of
from vs that will
our corrupt nature.

8 *Euening prayer.*

continue that which thy grace hath wrought within vs, that sinne raigne not in our mortall bodies, neither wee obeie it in the vnlawfull lustes thereof.

Ro. 6.12

13

Assist vs with thine aide, that being deliuered from sinne, wee may be the seruantes of righteousnesse, and obeie that doctrine from the heart whereunto wee are brought, giuing our members, seruants of righteousnesse vnto sanctification: so shall wee serue thee our true God, heere in the kingdome of grace, heereafter in the kingdome of glorie, which liuest with God the Father and the Holy ghost for euermore, *Amen.*

8. *Euening praier*
on Tuesday.



Blessed God, and Father of our Lorde Iesu Christ, of thine abundant and great mercie hast thou preserved vs miserable men this daie from the crueltie and tyrannie of Satan, and from sundrie perils and calamities.

Thou

psa. 71. 10 Thou hast shewed vs great troubles
21 in our life : notwithstanding thou re-
 turnedst and didst reuiue vs , and too-
 kedst vs out from the deapth of the
 earth. Thou hast increased our honour
 and returning didst comfort vs.

psa. 54. 3

Strangers rose vp against vs ^b and
 tyrants sought our soules, they put not
 thee before their eies : but thou Lorde
 didst helpe vs ; and thou art the vphol-
 der of our soule. Thou wilt reward euil
 vnto our enemies , and in thy wrath wilt
 thou destroy them.

psa. 63. 9

Therefore we will remember thee

psa. 119. 62

on our beds , and thinke vppon thee in
 the night watches. At midnight we will

63

rise to giue thanks vnto thee - because
 of thy righteous iudgement; we will be
 companions of all them that feare thee
 and keepe thy preceptes , and medi-
 tate euermore of thy marucilous
 workes.

psa 71. 22

24

We will praise thee for thy faithful-
 nesse . O God , they are confounde-
 and put vnto shame that seeke our
 hurt.

psa. 130. 1

Out of the deepe places ^f haue we
 cried vnto thee, O Lorde, Lorde heare
 our voice , let thine eares attende
 the voice of our prayers , and forgive

sinnes which hit
 wanted.

We haue sinned & b
 we haue not hear

we shewed our
 in not beleeui

not obied thy wor
 beleeued thee our Lo

scattered wee depa
 we would not he

before haste thou
 eares from our pra

vs to waxe faint i

now, Lord, thou a
 are claie; thou a

we all are the wo

before be not angrie
 neither haue t

in remembrance fo

into thine onely
 which maketh a inte

and is the propitiat
 and not for ours on

the finnes of the wh
 sake which is our

we, heare vs , and

acknowledge ou
 H. I.

all our finnes which hitherto wee haue committed.

Wee haue sinned & before thee, O Lord; wee haue not hearkened vnto thy voice; wee shewed our selues rebels against thee in not beleeuing thee, and haue not obeyed thy wordes; we haue not beleued thee our Lorde God; and being scattered wee depart awaie, because wee woulde not heare thy voice. Therefore haste thou turned away thine eares from our prayers, and hast suffered vs to waxe faint in our wickednesse.

Baruch. 2
verse, 5. &c.

But now, Lord, thou art our Father, but wee are claie; thou art our maker, and wee all are the workes of thine hands.

Therefore be not angrie, O Lord, ouermuch, neither haue thou our wickednes in remembrance for euer, but listen vnto thine onely begotten Sonne which maketh intercession for vs; and is the propitiation for our finnes, and not for ours onely but also for the finnes of the whole worlde. For his sake which is our welbeloued Aduocate, heare vs, and haue mercie on vs.

1. Ioh. 2. 2

Wee acknowledge our finnes vnto thee
H. I.

3 psal. 32.3 theeⁱ, and will not hide our iniquities.

We thought, wee will confesse against in the waie
our selues, our vnrighteousnesse, and wee doe looke fo
thou forgauest the punishment of our fire of our soule i
sinne. to the remembra

Incline thine care vnto vs, make our soules haue v
hast to deliuer vs this night, that none night, and with o
euil happen vnto vs. we seeke thee

Admonish our soules of miseries to
come. Euen as thou diddest arme the soules wait on th
Patriarches, and Prophets by dreams, he morning watch
and visions^k in the night, when sleepe morning.
came vpon them from dangers nigh at our crie, O Ge
hand through thine heauenlie oracles: our prayer.
so gouerne and preserue vs in sleepe in the ends of the e
that our soules come not into danger to thee, when our
neither^l fal vpon the sworde and pit of bring vs to the high
perils. our hope, a strögg

* Gen. 37.5

Gen. 46.2

Nom. 12.6

Dani. 2.17

Dani. 10.7

Acts. 18.9

1 Iob. 36.12

m Wisd. 17

vers. 3. &c.

Defend vs this night from vnclean
and troublesome spirits, let not their
rushings, ragings, and misrule disquiet
vs. our hope, a strögg
of the enemye.
tabernacle for euer
and vnder the coue

Keepe vs good God, from sights of
Satan, from snares and illusions of the
Diuell. when our dayes an
to thy good pleas
and truth shall kee
Christ our defende
our enemies; g
which thou hast
ious blood, b
larde, in this h
h 2

* Genes. 1

verse. 1. &c

Act. 14.15

Act. 17.24

* Psal. 127.1

O God maker of all thingsⁿ, accor-
ding to thy woonted goodnes, be thou
our watchman and keeper^o, so shal
no vaine apparitions and dreames of
the night trouble vs, nor the diuell dis-
quiet

quiet vs.

For P in the waie of thy iudgements wee doe looke for thee, O Lord; the desire of our soule is to thy Name, and to the remembrance of thee. With our soules haue we desired thee in the night, and with our spirits within will wee seeke thee in the morning.

Our soules wait on the Lord more then the morning watch watcheth for the morning.

Hearc our crie, O God, giue eare vnto our prayer.

From the ends of the earth wee will crie vnto thee, when our hearts be oppressed, bring vs to the high rocke, for thou art our hope, a strong tower against the face of the enemy. We wil dwell in thy tabernacle for euer, we shall be protected vnder the couering of thy wings.

Lengthen our dayes and yeares according to thy good pleasure: for thy mercie and truth shall keepe vs.

O Christ our defender, beholde; repressc our enemies; gouerne thy seruants which thou hast bought with thy precious bloud, be mindfull of vs, O Lorde, in this heauy bodie,

h 2

thou

Psa. 26. 8.

Psa. 130. 6

Psa. 61. 1

2

3

4

1. Joh. 1. 9

Reu. 1. 5.

Ro. 7. 29.

thou which art the defender of y^e soule,
be present with vs.

To God the Father, and to his
only Sonne, with the Spi-
rit the comforter, be al-
praise and glorie
for euermore.
Amen.



I On Wednesday,
Morning Prayer.

*Ex. 29. 38
Nom. 28. 3
2. Chro. 16
37.
2. Chro. 13.
11.



Almightie, & merci-
full God, which ga-
uest the children of Is-
rael in charge: eue-
rie day both in y^e mor-
ning & at night to of-
fer vnto thee a burnt

offring for a sweete sauer in thine eares,
that thereby they might glorifie thee,
and giue thee thanks for the benefit of
their protection both night and day:
rising this morning wee offer vnto

thee

sacrifice of thank
glorifie thee, O ete

the chaines of
night. We will offer

of praise, and ca

we will praise our G

vs out of darken

of death, and brak

with we were tied in

delivered our soules f

vs safe and sound

before we offer bef

our lips for a mo

with our tongues d

Lord.

mouthes shall be

and with thy g

tongues shall talke

and saluation eue

shall speake of t

tongues shall entre

shall bee fille

and with the li

our mouths extol

praise thy Name

glorifie thee with

On Wednesday
the defender of
vs.
the Father, and to
me, with the Spi-
rit comforter, be al-
ways life and glorie
for euermore.
Amen.



Wednesday
Morning Prayer.

Almightie, & most
full God, which
nest the children
rael in charge
rie day both in
ning & at night
fer vnto thee
eete sauer in thine
they might glorifie
thanks for the bene-
on both night and
morning wee offer

Morning Prayer.

I thee the sacrifice of thanksgiuing ^b.

We glorifie thee, O eternal God, for
breaking the chaines ^c of the darknesse
of this night. We will offer vnto thee a
sacrifice of praise, and call vppon thy
name.

Wee will praise our God ^d which
brought vs out of darkenesse and the
shadow of death, and brake the bonds
wherewith we were tied in the night; he
hath deliuered our soules frō perils, by
bringing vs safe and sound to the mor-
ning light.

Wherefore we offer before thee the
calues of our lips ^e for a morning sacri-
fice, and with our tongues do we praise
thee, O Lord.

Our mouthes ^f shall bee filled with
thy praise, and with thy glorie euerie
day.

Our tongues shall talke of thy righ-
teousnesse and saluation euery day.

Our lips shall speake of thy praise ^g,
and our tongues shall entreate of thy
word.

Our soules shall bee filled as it were
with fatnes ^h; and with the lips of reioi-
cing shall our mouthes extoll thee.

We wil praise thy Name with songs
and magnifie thee with thanksgi-
uing,

125

^b Psal. 50. 14

23

^c Psal. 116

16. 17

^d Psal. 107

14

^e Hos. 14. 3

^f Psal. 71. 3

^g Psal. 35. 28

^h Psal. 71. 24.

^b Psal. 119

171

^h Psal. 36. 8

^k Psal. 69. 30

h 3

Psal. 69.3.

uing; which please thee better then ei-
ther oxe or calfe that hath hornes and
hoofes.

1 Psal. 19.14

Wherefore let the sacrifice of our
mouthes¹ which wee offer vnto thee
now this morning, and the meditati-
ons of our heartes bee gratefull in thy
sight.

108 Psal. 119

108

O Lord, wee beseech thee^m accept
the free offering of our mouthes, and
teach vs thy iudgements, that we may
do thy wil according to thy good plea-
sure.

108 Psal. 88.13

Vnto thee, O Lord, we will crieⁿ and
carely shall our prayers come before
thee.

In this morning do we beseech thee
by the resurrection of our Lorde Iesu
Christ thy welbeloued Sonne, that, as
he was raised^o from the deade by thy
glorie: so thou wilt raise and lift vs vp
this morning, that rising out of the filth
of sin, & leauing the beds of vnrighte-
ousnesse, wee may put on the new man
which is renewed in knowledge^r, after
the image of thee^q which didst create
him, & giue not ouer our selues to sleep
and snorting.

108 Col. 3.10.

108 Gen. 1.26

108 Gen. 5.1.

108 Gen. 9.6.

108 1. Cor. 11.7

108 Eph. 5.14

Awake nowe our soules^r which
sleepe; rise from the dead, and Christ
will

lighten yee.
certainly it is high
arise from sleepe
waching being nig
neerer then whe
night is passed, an
therefore mer
off the works of
on the armour of
honestly as in t
one and drunkenne
umbering and wan
te and enuying, b
Lord Iesu Christ^x
good workes which
that tasting of his
wee maie bee f
therefore we beseech
thy goodnesse
that all our praye
both beginne from
gh thee.
suchsafe, O Lord, to
about sinne. Let thy
as we trust in thee.
Lord, keepe our
and our lips that

will lighten yee.

For certes it is high time that wee should arise from sleepe¹, the houre of our watching being nigh, and our saluation neerer then when we beleueed. The night is passed, and the day is at hand.

Grant therefore mercifull God, that casting off the works of darknesse, and putting on the armour of light, we may walke honestly as in the day, not in gluttonie and drunkennesse², neither in chambering and wantonnesse³, nor in strife and enuying, but may put on our Lord Iesu Christ⁴ by true faith, and good workes which may smell of him, that tasting of his sweetnesse, at no time wee maie bee separated from him.

Wherefore we beseech thee, O Lord, continue thy goodnesse towards vs, and graunt that all our prayers and workes may both beginne from thee, and end through thee.

Vouchsafe, O Lord, to keepe vs this day without sinne. Let thy mercy be vpon vs as we trust in thee.

O Lord, keepe our tongues from euill⁵, and our lips that they speak no guile.

Rom. 13. 11

12

13

Luk. 21. 34

Gal. 5. 16

1. Pet. 2. 11

1. Pet. 3. 15

Ro. 13. 14

1. Psal. 3. 12

1. Psal. 34. 13

1. et. 2. 1. Remoue from vs all filthie speech^a,
 1. Pet. 3. 10. vanitie of wordes, and all scurrilitie,
 Eph. 5. 12. that wee blab out nothing rashly, or
 Ephe. 4. 25 vndiscreetly to the hurt of our neigh-
 Col. 3. 8. bour.
 Sirac. 23. 7.

Who shall set a watch before our
 1. Sira. 12. 26 mouthes^b, and a sure scale of wisdom
 Psal. 141. 13 before our lips; that wee offend not in
 our speech, that our tongues do not de-
 stroy vs?

Omnipotent God, put thou a watch
 1. Sira. 28 vpon our mouthes, and a doore vpon
 24 our lips, that our mouthes transgresse
 1. Psal. 41. 3 not, neither our lippes bee opened to
 speake that is vnseemely; that our
 1. Pro. 1. 6. mouthes may meditate vpon the truth
 7. 8 and our lips abhor wickednes, that all
 the words of our mouthes may be sin-
 cere, & no lewdnesse or frowardnesse
 found in them.

Grant mercifull God, that descen-
 ding into our soules we may reprehend
 and condemne the spottes, and vices
 within vs, & not forgetting our selues,
 iudge others^c, and thereby fall into thy
 dreadfull iudgement.

O Lorde deliuer vs from lying lips^f,
 1. Mat 7. 1. 2 and from a deceitfull tongue, whose
 Luk. 6. 37 mouth is softer then butter, and their
 Rom. 2. 1. words more gentle then oyle, and yet
 1. Cor. 4. 3. are
 1. Psal. 123. 2.
 1. Psal. 55. 21

for the knowle
 not piercing darte
 and their tooongs
 tion of aspes is
 O Lord, both
 thy word and
 our Sauour C
 Amen.

A Thankesgiui
 knowledge of G

E giue th
 Father, L
 & earth,
 hast hid t
 thy worde
 of our saluation
 the wife^b, and
 in this worlde, a
 come to babes of
 such was th

hast giuen vs all
 , whome none
 neither doe
 the Sonne, and
 shall reueale thee
 worship thee, we p
 thee, we giue the
 h. 5.

om vs all filthie spee-
rdes, and all scurrilous
out nothing rashly
to the hurt of our nee-

set a watch before
and a sure seale of wis-
; that wee offend not
at our tongues do not

at God, put thou a
thes, and a doore
our mouthes transgre-
r lippes bee opened
vnseemely; that
meditate vpon them
blhor wickednes, that
ur mouthes may be
wdnesse or frowardnes

ifull God, that de-
oules we may repress
the spottes, and
ot forgetting our les-
and thereby fall into
ment.

liuer vs from lying
centfull tongue, wa-
then butter, and
entle then oyle, and

2. for the knowledge of God.

129

are most pearcing dartes. They haue
sharpened their tooongs like serpents, h
the poison of aspes is vnder their lips.
Keep vs, O Lord, both now and euer-
more.

h psal. 140.3
Rom. 3.13

Send thy word i and heale vs, Lord,
through our Sauour Christ thy belo-
ued sonne, Amen.

1 Pl. 107.22

2. A Thankesgiuing for the knowledge of God.



WE giue thee thanks, O
Father, Lord of heauen
& earth, a because thou
hast hid the mystery of
thy worde, which is the
Gospell of our saluation by thy Sonne,
from the wise b, and men of vnder-
standing in this worlde, and hast reuea-
led the same to babes of base degree:
certainelye such was thy good plea-
sure.

a Sira. 10.4
psalm. 47.2

7
8
b Mat. 11.25

26

Thou hast giuen vs all thinges in thy
Sonne c, whome none knoweth but
thou Father; neither dooth anie know
thee except the Sonne, and he to whom
thy son shall reueale thee d.

c Ro. 8.38

d Mat. 7.17

John. 8.27

31

John. 14.6

7

We worship thee, we praise thee, we
glorifie thee, we giue thee thanks for
the

h.5,

1 **1**.Co. 2.7 the hid wisdom^e which thou didst determine before the worlde, for our glorie, which was neuer knowne to the Princes of this worlde, nor at any time to the sons of men, as it is now reuealed by the spirit, to know the communion of the mysterie, which was hid from all ages^e, but now is opened to thy Saintes, to whome thou wouldest haue made knowne, what be the riches of this glorious mysterie.

1Col. 1.26

Ro. 16.25

Ephe. 3.3.9

Titus. 1.3

2.pet. 1.20

8 Ro. 3.24

h Ro. 4.13

14 It is thine owne working, and of thy free mercie^e that wee are made heires^e & partakers of the promise in Christ Iesu through the Gospell, which bringeth vs tidings and assurance of the euermolting riches of thine infinit goodnes and mercy.

1Ephe. 1.3

4

Blessed bee God^e euē the father of our Lord Iesu Christ, which hath blessed vs with all spiritual blessings in heauenlie thinges by Christ, and hath chosen vs in him before the foundations of the worlde, that wee shoulde be holy^k and without blame before him by loue, who hath predestinated vs^l to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, whereby hee loueth vs in his beloued, through whome wee haue

2 Tim. 1.9

Colo. 1.22

Luke. 1.75

1Ephe. 1.5

6

haue

for the knowledg
redemption by his
inguenes of sinnes
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abounded towar
and vnderstanding
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diddest call vs wit
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according to thine
grace which was
Christ before all ti

Wednesday

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ore the worlde, for
was neuer knowne
worlde, nor at any
men, as it is now
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f, but now is opene
owhome thou wast
owne, what be the
s myfterie.
wne working, and
that wee are made
of the promise of
the Gospell, which
gs and assurance of
es of thine infir-
God: even the fa-
Christ, which hath
spiritual blessings
by Christ, and hath
before the founda-
that wee should be
at blame before he
hath predestinated
rough Iesus Christ
ording to the good
ll, whereby hee love
d, through whom

2 for the knowledge of God.

have redemption by his blood, even
the forgiveness of sinnes, according
to the riches of his grace, wherein
he hath abounded toward vs in all wise-
dome and vnderstanding, and hath o-
pened vnto vs the myfterie of his will
according to his good pleasure, which
he had purposed in himselfe, even vn-
till the dispensation of the fulnesse of
time, that hee might gather in one all
things, which both are in heauen and
which are in earth, even in Christ: by
whome also wee are chosen when wee
were predestinated according to the
purpose of him which maketh all things
after the counsell of his owne will,
that wee might bee to the praise of his
glorie, which hoping haue beleued in
Christ when wee hearde the worde of
trueth, even the Gospell of saluati-
on.

And this grace thou didst extende
toward vs, not by the workes of righ-
teousnesse which wee had done, but
according to thy mercy thou saudest
vs; and diddest call vs with an holyc
calling, not according to our workes
but according to thine owne pur-
pose and grace which was giuen to vs
through Christ before all times, and is

now

137
Ephes, 18

8

9

10

11

21

13

Titu, 3, 25

2 Tim, 1, 9

nowe made manifest by the appearing of our Sauour Iesus Christ, which hath abolished death, and brought life and immortalitie vnto light through the Gospell.

Roma. 16
vrc. 25

To thee therefore ° which art of power to establishe our hearts according to the reuelation of the mystery which was kept secret since the worlde began, (but now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith) to thee, we saie, God onlie wise, bee praise through Iesu Christ for euer, Amen.

Eph. 1. 19
Ephes. 3. 7

We beseech thee ; that according to the operation P and working of thy mightie power, we maie continue constant in true faith and wholesome doctrine, and at no time, forsaking the wisdom opened in the Gospell, may follow the iudgement of worldlie reason, and fleshlie vnderstanding : which thou hast belotted, and altogether confounded in searching thy hidden' mysteries.

1 Cor. 16. 17
John. 3. 3

1 Cor. 1. 10

For that spirituall wisdom r dooth farre exceede all wisdom and vnderstanding of the creatures, wherevnto flesh

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can not attaine,
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me, and was mad
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wise, cause thine
into vs his diuine
upon vs the new
knowledge, til
small life wee maie
true Go
truest and raigne
men.

Wednesday

flesh can not attaine, neyther can our blood reueale, nor yet the naturall man, although hee bee indued with great sharpnes of wit, and worldlie vnderstanding, perceiue the same.

1. cor. 2. 14

Grant we beseech thee, that we may be thy simple, and little ones receiuing from thee the word of truth without contradiction and disputation, and that in the articles of faith wee bring not fleshlie wisdome, but being made voyde of our proper vnderstanding, may bring our minds into a godlie captiuitie.

2. cor. 10. 5

Let thy Sonne, which descending from aboue brought with him the eternall wisdome of the Gospell from thy bosome, and was made a sacrifice on our behalfe, but nowe exalted to thy right hand bestoweth his giftes, let him wee beseech thee, shine in our hearts.

Ephe. 4. 8
Ephe. 4. 11
1. cor. 12. 28

Likewise, cause thine holie Spirit to instill into vs his diuine lighte, and breath vpon vs the newe flame of thine heauenlie knowledge, till departing into eternall life wee maie beholde thee the onelie and true God face to face, which liuest and raignest in perpetual glorie, Amen.

A

3. A Praier for the attaining of Christian charitie.



Christ, Sonne of God, which art the syncere and perfect charitie ^a louing vs euen to the ende, and thereby didst suffer a cruell death vppon the altar of the crosse to deliuer vs from euerlasting death and perpetuall torments, and to allure vs by that thine example vnto amitie. That as thy will was to suffer death on our behalfe, so we hauing the riches of this world, shoulde bee so farre from keeping backe our almes and releefe from the poore ^b, or shutting vp our bowels of compassion from them, that in the case of necessitie, wee shoulde giue our liues ^c for our brethren.

For both our profession requireth the same, and it is the token whereby the true Christians are knowen, according to thy worde ^a. By this shall men know that ye are my disciples, if ye loue one another.

Which loue ought to be the rule of all our actions. For all thinges are to be

• Ioh. 13. 34
Ioh. 15. 22
Roma. 5. 8

• I. Io. 3. 17
Iam. 2, 15
16
• I. Io. 3. 16

• Ioh. 13. 35
I. Ioh. 4. 21

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the Father, and th
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ye loue one anothe
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You likewise, O
thy death was nigh
the loue ^b wherew
loneth thee, may
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Wednesday.

for the attaining
Christian charitie.

Christ, Sonne of God,
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of perfect charitie,
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r liues for our
ur profession requir
t is the token wher
ps are knowen, as
e. By this shall
my disciples, if yet
ught to be the rule
For all thinges are

3 for Christian charitie.

bee examined by the rule of charitie,
which being banished all other giftes
are corrupt and profit nothing.

We beseech thee by thine hote bur-
ning and abundant loue, inflame our
cold harts with the affection of vnfa-
ined good will, that wee may loue thee
with the Father, and the holie Spirit in
one eternall and inseparable essence, a-
boue all things with our whole heart,
with all our soule, and with all our
strength, and keepe that commande-
ment which againe and peculiarlye
thou didst commend vnto vs, saieng,
A new commādemēt giue I vnto you,
that ye loue one another as I haue lo-
ued you, that euen so you loue one a-
nother.

Thou likewise, O Sonne of God,
when thy death was nigh, didst begge
that the loue wherewith the eternall
Father loueth thee, may bee in thy ser-
uants.

Expresse in vs the similtude of thy
good will, and turne vs into such a
shape, that our soules, by the light
and motion of the holie Spirite maie
bee coupled with thine eternall Fa-
ther; and that the image of like inte-
gritie, knowledge, rightcoufnesse, and

affections

513
1 cor. 13. 2
3

Deut. 5. 5
Mar. 12. 30
33
Luk. 10. 27
Iohn. 13
verse. 34
I. Iohn. 1. 8

10. 17. 16

2. cor. 39
verse. 18

2. cor. 4. 6
Colo. 1. 12

affections maie shine in vs, as dooth in thee, which art the brightnes of the eternall Father in the most pleasant and perpetuall harmonie.

Raise vp in vs a desire of brotherlie and entire good will, that euerie one maie haue a care to helpe his brother; **Rom. 13. 4** euen as members of one bodie ¹ haue ⁵ a mutuall compassion each of other, so ¹⁰ wee may loue among our selues vnfa- ¹⁶ nedlie, and abound in mutuall friend- **I. Cori. 12** ship one towards another, that our **vers. 12, &c** harts may bee confirmed and vnblame- able in holines before God.

Giue grace that our loue maie bee perfect, wanting no part due vnto the **Rom. 12** same; not fained, ¹⁰ false, or hypocriti- **versc.** ⁹ call; not waiward, tedious, disdainfull, not hunting after profit.

Grant therefore that wee may abhor ¹⁰ that which is euill, and bee affectioned to loue one another with brotherlye loue.

I. Cor. 13 Make vs patient ⁴, bountifull, not **versc.** ⁵ enuious, no boasters, not puffed vp, ⁶ not proude, no seekers of our owne, ⁷ not easie to be mooued vnto anger, no thinkers of euils, no reioycers in wickednes, but reioicers in the truth; to suffer all things, beleue all things, hope

for Christian
things, and so t
nally not in w
in deede and
Christian libertie P
flesh, but by lou
our breastes,
we may vnfair
enemies, and b
do good vnto th
vs, leaving reue
to thee.
Lamb of God whic
nes of the world, ta
asse, and anger, a
and euill speaking
telle. For hee whi
other knoweth no
in death, and doth
the truth.
therefore to
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son, forgiuing a
beheart, euen as th
the Sunne go
giving place
lets vs bee quiet

hope all things, and so to loue one another mutually not in word and tongue onely, but in deede and truth, not abusing Christian libertie ^p as an occasion vnto the flesh, but by loue to serue one another.

Inflame our breastes, that after thine example ^a we may vnfainedly loue euen our very enemies ^r, and blesse them that curse vs; do good vnto them which hate and hurt vs, leauing reuengement ^f alwayes to thee.

O Lamb of God which takest away the finnes of the world, take from vs all bitternesse ^a, and anger, and wrath, and crying and euill speaking, with all maliciousnesse. For hee which loueth not his brother ^a knoweth not God, but abideth in death, and doth vainely boast against the truth.

Graunt therefore to vs which are translated ^x from death to life, that retaining the studie of concord, ^y we may loue one another, and put away bitter emulation, forgiuing all men euen from the heart, euen as thou hast forgiven vs.

Let not the Sunne go downe vpon our wrath, ^z giuing place to the Diuell, but let vs bee quiet ^a, putting on

o 1. Ioh. 3.

18

p Gal. 5. 13.

a 1. Pet. 2. 1

22. &c.

r Mat. 5. 44

f Ro. 12. 19

Deu. 32. 35

Sirac. 28. 1

a Eph. 4. 13

a 1. Ioh. 3.

14.

James. 3. 14

x 1. Ioh. 3

14.

y Colol. 3 8

13.

z Eph. 4. 26

27.

a Col. 3. 12

ten-

Col. 3. 14

tender mercie, kindnesse, humblenesse of mind, meeknesse, and aboue all charitie, which is the bond of perfection, the end of the commaundement^b and the fulfilling of y^e law^c; so that by loue our faith may be fruitfull^d, and wee at no time seuered from thee.

1. Tim. 1. 5

Ro. 13. 10

Gal. 5. 6.

1. Ioh. 4. 16

Rom. 8. 38

39

For thou art loue^e, and hee that dwelleth in loue, dwelleth in thee, and thou in him: so that no creature^f can separate such a man frō the loue of God which is in Christ Iesu, which liuest and raignest with the Father and the holie Spirit, a true and one God in the loue of the perpetuall vnitie worlds without end, Amen.

4. A Prayer for the fruit of the earth.



Lorde God Almightye,
King of heauen, and
earth, which of thine abundant goodnes doest
adorne and replenish the
earth with all kind of fruit and graine,
whereby the life^b both of man & beast
is sustained.

Psal. 47. 2

7

8

Psa. 36. 6

Psal. 147. 9.

14

Psal. 107. 9

Psa. 17. 14.

Wee beseech thee euen of thy free
mercies, that thou wouldest vouchsafe

for the fruite of the
our fields and gr
them prosperously
and increase. For
and fauour, ne
it selfe bring foo
by our paines in
thee.

efore grant to al
from the earth a mee
re, that luckely t
crease.

our fruit vpon the
from al infection of
it, haile^d, from v
from too great drin
ch heate, from wor
thes deuouring it
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land in thine ange
ad denie vs fruit^e,
Abbooth.

not vp the heau
tion for our sinnes
nor our ear
cannot be tilled
red, and so come
and vtter wilderne
chasse giue vs bo
our raine^b that we
of all fruite, a

On Wednesday

kindnesse, humil-
knesse, and about
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be fruitfull, and
ed from thee.

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the Father and the
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ayer for the fruit
of the earth.

Orde God Almighty

King of heauen
earth, which of th
undant goodnes
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h thee euen of thy
ou wouldst vouch

4

for the fruite of the earth.

139

o blesse our fields and ground, and to
make them prosperously to yeeld their
corne and increase. For without thy
blessing and fauour, neither can the
earth of it selfe bring foorth anie whit,
nor wee by our paines make the same
to prosper.

Wherefore grant to all things sprin-
ging from the earth a meete tempera-
ture of aire, that luckely they may take
and encrease.

Keepe our fruit vpon the face of the
earth from al infection of the aire, from
thunder, haile, from vntimely sho-
wers, from too great drinesse, and o-
uer much heate, from wormes hurtful,
and beastes deuouring it before their
prime; and from all other corruption,
that our land in thine anger be not de-
solate, and denie vs fruit, enioying her
wofull Sabbath.

Shut not vp the heauens in thine
indignation for our sinnes, that it bee
not as yron, nor our earth as brasse,
whereby it cannot be tilled, ploughed,
nor sowed, and so come to a verie
plaine, and vtter wilderness: but of
thy goodnesse giue vs both the early
and latter raine, that wee maie haue
abundance of all fruite, and a ioyfull
har-

Psal. 145

15.16

Leuit. 26.3

4

5

Deut. 28.4.

5

11

Psal. 105

32 &c.

Psa. 135.7.

&c.

Leuit. 26

34

1. King. 8.

35.

1. Kin. 17.1

1. Kin. 18.41

Deut. 28.24.

8 Leuit. 26.

19.

Deu. 28.23

Zach. 10.

1.

haruest with a plentifull vintage.

Ps. 68, 9. O God, send a gracious raine vppon
thine inheritance¹, and giue thy blessing that our ground may bring forth
her fruit.

Psalm 65
9, &c.
Eze. 34. 26 Cause thy raine to poure downe in
due season², that it may be raine of
blessing, whereby both trees may giue
their fruit, and the ground yeelde forth
her graine.

Leu. 25. 16
Deut. 28
11, 12 Grant also that y^e aire be pure from
infection; our bodies free from sicke-
nesse¹: to our whole realme peace and
quietnesse³, that safely without trou-
ble we may enioy thy gifts.

Mal. 3, 11
Deut. 28
24 Drive away and repell from vs male-
diction and the destroyer⁴.

Deut. 28
24 Giue vs not in steed of raine⁵, dust
and ashes: but open thy good treasure,
and visit the lande with thy blessing,
make it drunken, and enrich it abun-
dantly.

Psalm 65, 9
10 Thy riuer, O Lord, is full of water⁶,
prepare our corne, and dispose our
earth to prosper; water abundantly
the furrowes of the same, and cause
the raine to descend into the valleyes
thereof, make the same soft with
showers, and blesse our buds. Crowne
the yeare with thy goodnesse, and let
thy

for the fruite of
the drop fatne
upon the pastures
and make the liri
side. Let the pl
with sheepe, and th
that the inhabite
joyce and be me
Lord, thou causett
well and hearb
thou bringest fort
with, and wine to
of man, oyle to m
re cheerefull, and
then the heart.
therefore a care
of the seede and
from the earth
cold, raine, yce an
ring of windes,
Preserue them
nesse, moistnesse
perish not afore
out the destroy
her mildewe, no
caterpillar hurtin
vs, O Lord, in
that we perish no
confounded in

thy cloudes drop fatnesse. Let them drop vpon the pastures of the wilderness, and make the little hils reioice on euerie side. Let the plaines be replenished with sheepe, and the valleyes with corne, that the inhabitants of the earth may reioyce and be merie.

Psal. 65. 13

13.

O Lord, thou causelt grasse to grow for cattell and hearbs for the vse of man, thou bringest forth bread out of the earth, and wine to make glad the heart of man, oyle to make the countenance cheerefull, and breade for to strengthen the heart.

9 Psal. 104. 14. 15.

Haue therefore a care, O heauenlie Father, of the feede and other thinges springing from the earth; keepe them both in cold, raine, yce and snowe, from the beating of windes, and iniurie of weather. Preserue them in extreame heate, drinesse, moistnesse, and such like, that they perish not afore their time.

Roote out the destroyer, that there be neither mildewe, nor Grashopper, neither caterpillar hurting the fruit of the earth.

1 King. 8. 37.

Keepe vs, O Lord, in the time of dearth, that we perish not for hunger; nor bee confounded in the perillous time.

1 Psal. 33. 15. Psal. 37. 29.

For

For thou art our God and creator,
 8 Ps. 107. 5 which satisfiest the thirstie soule, and
 fillest the hungry with goodnesse; which
 11 Heb. 13. 5 hast said, I will not faile, neither for-
 12 Iosua. 1. 9 sake thee: whereby being faithfull we
 13 Ps. 118. 6 say, * The Lord is with vs, therefore
 we will not feare what man can doe vn-
 to vs:

Behold we miserable and great sin-
 ners doe confesse our wickednesse with
 groanings and grieve of heart, crying
 vnto thee which art in heauen:

14 Mar. 6. 9. Heare our prayers in thy dwelling
 15 Luk. 11. 2 place, and be mercifull to thy people
 16 1 King. 8. which haue sinned against thee, & for-
 17 49 giue all our iniquities, wherein we haue
 18 50 transgressed against thee.

By our sinnes wee haue brought all
 these miseries, which hang ouer our
 19 20 heads, but blot out all our offences, O
 21 22 Dan. 9. 5 God, after thy manifold mercies, and
 23 24 take away from vs the curse of our
 25 26 ground, that the people may praise
 27 28 thee, O God, yea, that all the people
 29 30 maie praise thee, and the earth bring
 31 32 foorth her encrease, through our Lord
 Iesus Christ, thine onely Sonne which
 liueth and raigneth with thee in the v-
 nitie of the holy Spirit a God for euer-
 more, Amen.

A praier for

Eternall Fa-
 and Gouver-
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 son of the wicked
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thy Sonne ca
 lions, but sinne

beseech thee o
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 as manie as a
 wickednes, graun

A

5. A praier for sinners.



O Eternall Father, maker
and Gouvernour of all the
worlde; from the bottome
of our heartes wee thanke
thee ^a in the name of our Lorde Iesu
Christ, for that thou haste not vtterlye
cast awaie mankind hauing fallen from
the state of Paradise by sinne, into euer-
lasting damnatioⁿ, as thou didst the di-
uels: but of thine vnspeakeable good-
nes, through thy secret counsell woul-
dest needes that thy sonne should take
our flesh vpon him, bee a mediator be-
tweene thee and vs, and bee sacrificed
for our sins ^b.

Eph. 5. 20

1. Tim. 2. 5

For thou wilt not the death of a sin-
ner, neither art thou delighted ^c in the
destruction of the wicked, but that hee
repent and liue.

Ezech. 18
verse. 23

Againe, thy Sonne came not to call
the righteous, but sinners to repen-
tance ^d.

Mat. 9. 13

1. Tim. 1. 15

Wee beseech thee on the behalfe
of all sinners, for all in bondage to Sa-
tan; and for as manie as are ouerwhel-
med in wickednes, graunt them grace
mercifull

Eph. 4. 18

19

mercifull God, that they maye escape the snares of the Diuell, and acknowledge their offences; strike into them a feare of thine indignation, and paines of hell, that their minds bee not darkened, and so they become stranger from the life of God, through the ignorance that is in them, because of the hardnes of their heart: and that they come not to that passe that they forsake all sorrowing, and so giue themselves to commit wantones euen with greedines.

For they which breake thy precept wilfullie, and haue no feare nor feeling of thy iudgements, but runne securelie, pleasing themselves, and taking pleasure in their impietie; whose consciences doo soundelie sleepe (thine feare of thy iudgement beeing clean extinguished in them) and prostitute themselves to all vncleannesse they heape vnto themselves the wrath of GOD according to their hardness, and hearts which cannot repent and giue themselves ouer to reprobate mindes: to doo those thinges which bee vncomelie, beeing full of all vnrighteousnes, fornication, wickednes, couetousnesse, malice, full of enuie, o

murthe

God, that they maye
of the Diuell, and are
offences; strike in
ine indignation, and
their minds be not
so they become
of God, through
it is in them, because
their heart: and thus
that passe that they
g, and so giue them
wanntones euen with

murder, of debate, of deceipte, corrupted in manners, whisperers, backbiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, breakers of promises, far from all charitable affection; yea they giue themselves wholye to the works of the flesh^h, that so forgoing all sense of godlines, they may obstinate-lye goe forward in wickednesse to their euerlasting perdition,

Rom, 1.30

^h Gal, 5.19

which breake thym
and haue no feare
iudgements, but
leasing themselves
re in their impietie
doo soundlie flee
iudgement being
d in them) and

Bring them, mercifull God, to thy truth, and giue them grace vnfeinedly to repent, and to escape the snares of Satanⁱ wherein they are intangled, and detained at his pleasure.

ⁱ 2, Tim, 2
26

selues to all vices
vnto themselves
according to their
hearts which cannot
themselves out
is: to doo those
elie, being full
s, fornication, wh
fle, malice, full of en

Take away itubbornnes, hardnes of their mind, and this damnable securitie, that^k wickednes doe not vtterlie blinde them.

^k Wis. 2.21

Bestow vpon them a new heart, and put a new spirit within them^l, take awaye that stonie heart out of their flesh, and giue them a fleshie heart, and put thy spirit within their breasts.

^l Ez 11.19
Eze. 36.26
27
Esaie, 44.3
Jer, 32.39

Mercifull God, guide vs with thine holie spirit, that bewailing our finnes from the bottome of our heartes, wee maie flie to thine vnspeakeable mercy,

I. I.

which

- which thou doost promise to as manie
 as in faith turne vnto thee: and laying
 away (as concerning the conuersation
 Eph. 4. 22 in times past) ^u the old man, which is
 corrupt through the deccaueable lustes,
 23 may bee renewed in the spirit of our
 mindes, and put on the new man, which
 24 after God is created in righteousnesse
 and true holines.
 25 Assist vs O God, that putting awaie
 lying, wee may speake euery one the
 truth to his neighbour, because we are
 26 the members one of another, and in
 28 anger offend not.

Let him that stole, steale no more,
 but rather let him labor, working with
 his hands the thing which is good, that
 hee maie giue vnto him which needeth.

Come into our hearts through thy
 word, and by thy spirit begin a new and
 holie life; stir vp good motions agree-
 able to thy will, and answering to the
 rule of thy word reuealed in the congre-
 gation.

u Rom. 10
 verse. 12
 o Ma. 18. 14
 P 1. tim. 2. 4
 1. pete. 3. 9

For thou God ^u art rich towardes
 and ouer all that call vppon thee, and
 repent. Yea, it is not thy will that anie
 of the least shoulde perish, ^o but that
 all bee saued ^p and come to the know-
 ledge

doost promise to as
urne vnto thee: and
cerning the conu
the old man, wh
gh the deceauable
ewed in the spirit
out on the new man
created in righte
nes.

O God, that putting
may speake euery
neighbour, becau
s one of another,
not.

that stole, steale no
t him labor, work
e thing which is good
iue vnto him which

to our hearts thro
thy spirit begin a
r vp good motions
will, and answering
ord reuealed in the

a God art rich
l that call vppon the
a, it is not thy will
shoulde perish, o
d p and come to the

for sinners.

147

ledge of the truth,

And for this cause, no man be he ne-
uer so wicked, ought to dispaire. For it
is a true saying ¹, and by all meanes
worthy to be receiued, that Christ Ie-
sus came into the world to save sinners;
and so very many, being sometime no-
table transgressors, haue attained mer-
cie, for an example to such, as afterward
should belecue on him to their cuerla-
sting happinesse.

9 1. Tim. 1
19.

20.

Giue vs therefore, O most gentle
God, penitent hearts, that we may tho-
roughly examine our wayes ¹, and trie
them, and returne to thee, O Lord: lif-
ting vp our hearts with our hands, vnto
thee which art in the heauens.

1 Iam, 3. 40
41

We which haue sinned and rebelled,
with grieve and sorrowe of heart ac-
knowledge all our filthy faults, and
with a true faith approach to the throne
of thy grace trusting in the reconcilia-
tion made by thy Sonne our Propitia-
tor, and raised vp in his faithfull and in-
fallible promise wee purpose through
thine assistance to beginne a newe life,
to the glory and praise of thy sacred
Name, Amen.

42

6. A prayer for the sicke.



Christ, which art the ver-
tue that is made perfect
in infirmitie^a, y^e strength
of the weake, the saluatiō
of all beleeuers and aider

^a 2. Cor. 12

9

^b Psal. 9, 9.

^c ps. 68. 20

of the oppressed^b, a refuge in y^e time of
trouble^c, a physitian for the sicke, yea,
our life and safegard in y^e peril of death.

^d Heb. 4. 15.

By all the paines and passion (which
thou didst suffer for vs, and whereby in
the flesh thou tookest vpon thee^d thou
feeledst our infirmities) wee besecch
thee, that pitying our sicknesse, & dis-
eases, thou wilt succour all that are sick,
and especially such, as in their agonies
do encounter with manie and sundrie
tentations.

Giue them grace to knowe that all
sicknesse & miseries of the bodie what-
soeuer, come not by chance, but to bee
sent of thee, our God^e; without whose
will and permission none aduersitie can
come vpon vs. For all the^f haire of our
heads be numbred.

^e Leuit. 16.

16

^f Mat. 10, 30

Let them know that sicknesse is sent
thorough thy good counsell, not for
our

for the
struction, but
to keepe
us from wic
nature wee are
we are iudged
Lord, that we
ed with the wo
commonly beg
d.
ally, diseases be
whereby thou
morification of
thou most excell
sad bodies dise
that sicknesse
are the punish
ings of thy disp
nednes.
O Lord, spare
our sinnes, w
these manifol

prayer for the
sicke.

Christ, which are the
true that is made
in infirmities, y^e for
of the weake, the
of all beleeuers and
ed^b, a refuge in
y^e fitian for the sicke
fegard in y^e perill
aines and passion
er for vs, and when
tookst vpon thee
nfirmitie) wee be
ing our sicknesse
t succour all that
such, as in their
with manie and
grace to knowe
iferies of the bodie
not by chance, but
our God; without
ission none aduer
. For all the haire
mbred.
know that sicknesse
y good counsell,

our destruction, but for our amēdment,
and either to keepe vs in our calling, or
to driue vs from wickednes (whereun-
to by nature wee are inclined &.) For^h
when we are iudged wee are chastened
of the Lord, that we should not be con-
demned with the world. And iudge-
ment commonly beginneth¹ at y^e house
of God.

g Gen. 6. 5.
Gen. 8. 2 I.
h I. Cor. I I
3 2.
1 I. Pet. 4. 17

Finally, diseases bee certaine instru-
ments whereby thou doest exercise vs
to the mortification of our flesh.

O thou most excellent curer both of
soules and bodies diseased, which hast
shoven that sicknesse and miseries of
the bodie are the punishments of sin^k,
and warnings of thy displeasure against
our wickednes.

k I. Cor. I I
30.

Spare vs, O Lord, spare thy people^l,
and forgiue our sinnes, wherby we haue
prouoked these manifold diseases and
miseries.

1 Ioc. 2. 17

Speake vnto our troubled heartes in
this conflict of the conscience; reuiue
them with the sweete and liuely com-
fort of the free remission of our sinnes
purchased by Christ^m, and take awaie
the pricke of sinne, and stings of death,
that we feele not the gnawing worne
of a guilty conscience.

m I. Cor. 15
3.
I. Pet. 2. 24.

Rom. 15.4

Ps. 103.13

Isay 49.15

Hial. 50.15

Pro. 3.12

Heb. 12.6

Reuel. 3.19

1. King. 8

39

Matt. 11,

30

Grant vs quiet mindes through the consolation of the Scriptures", and working of the holic Ghost, that wee may surely rest vpon thee & thy promises, neuer doubting of thy fatherly kindnesse towards vs.

Heate our cold hearts, and fainting members by the Spirit, that they may be nimble to fulfill thy pleasure, and suffer afflictions laid vpon them, with a quiet mind; and neuer murmuringly resist thy will, but alwayes thinke, that whom the Lord loueth & him hee chasteneth; and scourgeth euerie son that he receiueh. Therefore strengthen vs, that we may suffer thy fatherly correction with quiet minds.

O Lord, looke downe from heauen from thine holy Court, and behold the humilitie and affliction of all weake persons: take from them their extreame paine, or at the least mitigate their sorrowes, whereby they may feele some ease, and let thy yoke be vnto them easie, and thy burden light.

Restore the weake to their wonted strength, and heale their griefes according to thy diuine pleasure to their welfare.

Wipe

for the

Wipe away all te

and helpe them

sorrow, and m

weaknesse.

and bind vp

thy power" a

horrned". For v

thy helpe) doth f

thy mighty right

thing, yea, if the

the weake shall

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they may peaceably

with a trust of fi

minnes, and hope

tion of the dead,

the paines wh

Wednesday

6 for the sicke.

151

Wipe away all teares ¹ from their eyes; and helpe them on the bedde of their sorrow ², and make their beds in their weaknesse.

¹ Reu. 2 I. 4.

² Psal. 4 I. 3.

Heale and bind vp their wounds, for great is thy power ³ and thine hand is not shortened ⁴. For when all hope (of worldly helpe) doth faile, that can as-
sist, Thy mighty right hand ⁵ can alter euerie thing, yea, if thou onely say the word ⁶, the weake shall be healed, and that without the meanes of any natu-
rall thing.

³ Ps. 147. 5

⁴ Esai. 50. 2

⁵ Ps. 77. 10

&c.

⁶ Matth. 8

8, &c.

Grant likewise that all which are re-
couered, may well vse their health (least
otherwise they forgo thorough sin that
which they receiued by grace) be thank-
full, and alwayes warie ⁷ least a worse
thing happen vnto them.

⁷ Ioh. 5. 14

And concerning such as it pleaseth
thee to take out of this miserable
worlde, into thine euerlasting king-
dome, confirme those with thine holy
Spirit, that at the houre of their depar-
ture they may peaceably rest ⁸, vp-
holden with a trust of free remission
of their sinnes, and hope of a ioyfull
resurrection of the dead, and life euer-
lasting.

⁸ Esai. 57. 2

Shorten the paines which they suf-

fer now in their mortall bodies, & turne
 their sorrow into perfect and eternall
 ioy^e, and make them willing to be dis-
 solued from their bodies^a, and to bee
 with thee, and to withdraw themselues
 from all such things as doe hinder the
 spirituall course, as are the loue of this
 present life^e, the pleasures of the world,
 the desires of the flesh, earthly cogitati-
 ons, riches, and vaine glorie.

O Christ our eternall Sauour, wee
 beseech thee, which, hauing overcome
 the sting of death^f; hast opened the
 kingdome of heauen to all beleeuers,
 and according to our faith, wilt come
 to be the iudge of the quicke & dead^g,
 haue mercie on thy seruantes whom
 thou hast redeemed with thy precious
 bloud, Amen.

Io. 16. 20
 Phil. 1. 23
 Ioh. 2. 15
 16
 17
 1 Cor. 15
 55
 Hos. 13. 14
 1. The. 1. 4
 13. 14. &c.
 1. Cor. 15
 52
 Matt. 25. 31
 33. &c.

7. A Prayer against the temptation of Satan.



Most heauenly Father,
 and eternall God, vnto
 thee doe we crie, protect
 and strengthen vs weake
 and feeble ones, against
 the temptation of Satan. which is the
 sworn

against the ten-
 tation an extreme
 tion^a, a flande
 the great dragon
 is called the
 the whole worlde
 and spirit; a decei
 like a roring lion
 may deuour,
 and especiallie in t
 worlde, as he kno
 gang is but short
 die of iudgement
 and, wherein his fi
 manifest to all c
 lating tormentes
 and raungeth in
 against thy flock, an
 the destruction o
 waies, and by vni
 dooth he laie snare
 egerlie dooth he
 power and police
 against vs; the prieth
 whereby hee may
 offend, an
 to cast vs heade
 desperation.
 as manie corpor
 man, so many occ
 tempt vs, there
 is.

mortall bodies, & to
to perfect and true
them willing to be
eir bodies^a, and to
o withdraw them
things as doe hide
e, as are the loue of
e pleasures of the
he flesh, earthly cog
vaine glorie.

r eternall Saviour,
which, hauing ouer
eath^f; hath opene
heauen to all belie
to our faith, with
e of the quicke & c
on thy seruantes
med with thy pre

ayer against the
ation of Satan.

Most heauenly Fa
and eternall God,
thee doe we crie,
and strengthen vs
and feeble ones,
of Satan. which

sworne an extreame enemie to mans
saluation^a, a slanderer, and our accu-
ser, that great dragon, the olde serpent;
which is called the diuell, carieng a-
waie the whole worlde, a coofener and
wicked spirit; a deceiuer, which goeth
about like a roring lion^b seeking whom
he may deuour.

And especiallie in this doting age of
the worlde, as he knoweth his time of
reigning is but short^c, and percciue
the daie of iudgement to bee very nigh
at hand, wherein his filthines shall bee
made manifest to all creatures, to his
euerlasting tormentes: so nowe he ra-
geth, and raungeth in a deadelie ha-
tred against thy flock, and by all means
seeketh the destruction of all mankind,
diuers waies, and by vnspeapeable sub-
tilty dooth he laie snares to entrap our
soules; egerlie dooth hee beset vs, and
all his power and police doth he powre
out against vs; the prieth for anie occa-
sion, whereby hee maye^e allure vs to
shamefull offending, and so at length
horrible to cast vs headelong into ex-
treame desperation.

For as manie corporall affections
as be in man, so many occasions dooth
he take to tempt vs, thereby to wounde

^a Ren, 12, 3
10

9

^b 1. pet, 5. 8

^c Reuel. 12
verse. 12

vs, or at least to hurt vs with one pricke
or other.

Hee laieth snares to take vs in
wealth, in pouertie, in pleasure, and in
the iuitementes of the flesh, in anguish
of mind, in ambition and desire of glo-
rie, in the wearisomnesse of our calling
and inferior condition, in cares both
for the backe and bellie; in couetous-
nes and loue of mony, in lust of re-
uenge.

He tickles some with a desire of glo-
rie and promotion^d; hee imprinteth
in others a veine of curiositie and
pride^c; in others he instilleth suspici-
ons and doubtings of thy diuine will
and prouidenceⁱ; he bloweth into o-
thers a perswasion of wisedome and
knowledge⁸; some he carieth awaye
in securitie^h; night and day whether
we sleepe or wake he is about^v vs; and
with foming mouth, and open iawes,
seeketh to deuour vs^k; that our senses
may bee corrupted from the simplici-
tie, which we owe to Christ, euen as
the serpent deceiued Eaue by his sub-
tiltie.

O God, who is able to flie awaie; or
so persist against so diuers strokes and
assaults of the deuill?

Vnles

against the tentati-
on thou O most
good vs, alas we pe
thou knowest w
it, no strength is
ence, or policie is
this strong and subt
holde, our nature
our flesh is
transitoryⁿ, and v
be towards and w
no sleepe and slothf
our not couragio
the frauds of the di
before expell from
phoes of ours, and
remides, that wee
create the power,
ay, and malice of t
whom we are to en
we wrestle not aga
it, but against rules,
against gouernours,
sines of this world
wickednesse in he
thou sonne of Go
red seede a broosin
most subtile serpent
our enimie Satar

Wednesday
hurt vs with one part
h snares to take
tie, in pleasure, an
of the flesh, in
ition and desire of
Comnelle of our
ndition, in cares
bellie; in count
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ngs of thy diuine
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ored from the
owe to Christ, as
eiuied Eaue by
is able to flie
st so diuers stro
euill

7 against the tentation of Satan.

153

Vnles thou O most mightie protec-
tor, defend vs, alas we perish.

For thou knowest we are too weake
to resist, no strength is in vs, no ayde,
prudence, or policie is in our nature a-
gainst so strong and subtile an enimie.

Beholde, our nature is accursed and
vncleane ¹, our flesh is weake ^m, our
life is transitory ⁿ, and wee, alas there-
fore, be cowards and without armor,
giuen to sleepe and slothfulnesse ^o, and
endeuour not couragiously to with-
stand the frauds of the diuell.

Wherefore expell from vs this deepe
sluggishnes of ours, and open the eies
of our mindes, that wee maie beholde
howe greate the power, endeouours,
strength, and malice of this aduersary
is, with whom we are to encounter.

For we wrestle not against flesh and
blood ^p, but against rules, against pow-
ers, against gouernours, and rulers of
the darkenes of this world, against spi-
rituall wickednesse in heauenlie pla-
ces.

O thou sonne of God, which art
that blessed seede brooding the heade
of the most subtile serpent, bring and
broose our enimie Satan vnder thy
feete ^r.

Thou

¹ Gene. 6.3

Psal. 51.5

Mat. 16.17

^m Luke. 22

verse. 55

56 &c

ⁿ Job. 14.1

2

psal. 144.4

^o Mat. 26

verse 40

^p Ep. 6.12

¹ Gen. 3.5

^r Roma 16

verse. 30

1. Ioh. 3. 5

Thou which didst appeare to de-
stroye the workes of the diuell, driue a-
waie from vs lieng spirits ; that they
hurt vs not.

Matth. 4
verse. 1. &c
Mark. 1. 12
Luke. 14, 1
Reue. 20
verse. 2. &c

Mat. 4. 10

Thou our chiefe champion , which
of thine owne accord entredst into
tentations ^c that so thou mightest, as it
were hand to hand wrestle with our
enimie, and purchase a triumphe for vs
by thy victorie , holde him fast bounde
^u that hee exercise not his deuises vpon
vs, as he desireth : make vs partakers of
thy victorie, that euen as thou in thy
bodie ouercamest the diuell ^x : so thou
wilt vtterlie dispatch him in thy mem-
bers.

Eph. 6. 13

And therefore giue vnto vs thine
whole armour ^v, that like right soldiers
we maie resist in the euill day, and van-
quish our enimie.

14 Girde vs with thy truth ; put vppon
vs the brestplate of righteousness; and
15 let vs bee shod to the propagation of
the Gospell of peace.

16 Aboue al thinges giue vs the shielde
of faith , which can extinguish all the
fire darts of wicked spirits, Bestowe
17 vppon vs the helmet of saluation, and
the sworde of the spirit , which is the
worde of God, that through thee wee
may

Euening
the encounter val
obtaine the vic
And holie spirit ,
victorie thou , a
victorie agaynst so
an, which bese
us, and especiall
with hee seeke our
seek deliuerance
by thy worde re
fore that, leauin
vnto vs , wee lo
violations, or viol
but may resist the
word, so will he
vs, Am

Euening p
Wednesd

Lord
arte
the
daies
prote
our yo
this euening, an
will thy woonder



we shall encounter valiantlie, and gloriouslie attaine the victorie.

And holie spirit, Almighty God, comforte thou, and strengthen our mindes agaynst so diuers conflicts of Satan, which besetteth vs by manie snares, and especiallie then moste of all dooth hee seeke our destruction, when we seeke deliuerance by other meanes than by thy worde reuealed. Graunt therefore that, leauing the worde deliuered vnto vs, wee looke not after new reuelations, or violent rauishings, but may resist the diuell by thy word, so will he fly from

vs, Amen.

8. Euening praier, on Wednesdaie.



Lord God, which arte our life ^a, and the strengthe of our daies, our vpholder, protecting vs from our youth: we thanke thee this euening, and with our lips we extoll thy woonderfull goodnes, be
cause

Deut. 30
30

cause thou hast defended vs this daie
against al aduersities both of bodie and
soule

psa. 14. 1. 1

O Lord vnto thee do we crie ^b,
heare vs, hearken vnto our voice when
² we crie vnto thee. Let our praers bee
directed in thy sight as the incense, and
let the lifting vp of our hands be an e-
uening sacrifice.

For thou delitest not in the offering
of Bulls and Rams, but the sacrifice of
thankesgiuing shall honor thee.

ps. 90. 13

14

Sira, 35. 1

Who so keepeth the Lawe ^d bring-
geth offerings enough, hee that hol-
deth fast the commandement, offereth
an offering of saluation. He that is
² thankfull to them which haue well de-
serued, offereth fine flower; and hee
that giueth almes, sacrificeth praise.

Phili. 4. 18

Therefore in this euening tide dooe
we offer vnto thee the continuall sacri-
fice of thankesgiuing ^e, praising thy
goodnes for thy mercifull protection
and defence.

1. Chr. 16

verle. 37

We wil commend thee for thy truth;
and sing of thee, O thou most Hie; our
lips shall sing of thee, and our soules
which thou hast redeemed; yea, and
our tongues shall daylie speake of thy
righteousnesse.

We

We will giue than-
ks, with our whole
heart, and haue heard all

thy word.

In the sight of

thy face,

We will worship t

thee, and celebra

te of thy great me

For thou hast mag

thy word aboute a

mer we called vpon

us, and indued

us with strength.

And now we crie v

nto thy voice; yea

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at thou maiest pard

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in this daie.

Bring not into thy

house, all our idle and

our babling, an

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mercifull vnto vs,

that we be troubled wit

of death is fallen v

our sinnes and trem

We will giue thanks vnto thee ^f, O Lord, with our whole heart, because thou hast heard all the wordes of our mouthes.

In the sight of the Gods wee will praise thee.

We will worship toward thine holie Temple, and celebrate thy Name, because of thy great mercy and truth.

For thou hast magnified thy Name, and thy word about all things. Whensoever we called vpon thee thou diddest heare vs, and induedst our soules with much strength.

And now we crie vnto thee O Lord, with our voice ^z, yea in thy sight doo we powre out our praiers, and in our trouble do wee vtter them before thee, that thou maiest pardon all our offenses, and those especiallie which we haue committed this daie.

Bring not into thy iudgement, O Lorde, all our idle and vaine words ^h, pardon our babling, and vaine speech, and impute not our foolishnes vnto vs.

Be mercifull vnto vs, O Lord; for we are greatlie pensue for our sinnes, our hearts be troubled within vs, and the feare of death is fallen vpon vs.

Fearefulness and trembling are come vpon

8 Psa. 142. 1

h Mat. 12. 36

psal. 55.4 vppon vsⁱ and an horrible dreade hath ouerwhelmed vs.

But O Lord, absolue vs from all our sinnes through thy word, bringing vnto vs the ioifull tidings of gracious deluerance.

psa. 86.4 O comfort the heartes of thy seruants^k: for vnto thee, Lord, haue wee lifted vp our soules. For thou art mild gentle, and of much mercie to as manie as call vpon thee.

Blessed bee the Lorde, which hath heard the voice of our humble petitions^l.

psal. 28.6

7

O God thou art our strength, and our shield, our hearts trusted in thee & we are holpen, therefore our hearts do daunse for ioy, and in our songes wee will praise thee.

ps. 14.2.5 Wee cried vnto thee, O Lorde, and said^m, Thou art our hope, and our portion in the land of the liuing. Consider our cōplaint, for wee are brought verie low. O deliuer vs from our persecutors: for they are too strong for vs. Bring our soules out of prison, that we maie giue thanks vnto thy name.

O holie Trinitie, and perpetuall vniue, protect vs this night, that the diuell haue no power ouer vs.

O

O Father, gouerne
some, reuiue vs w

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O Creator be tho

deemer aide vs

side with vs.

The Lord blesse vs

Lord make his fa

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to vs², that such

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brazen wall³ bet

aduersaries, that

to our hurt.

ers this night a g

without cares

O Father, gouerne vs by thy power,
O Sonne, reuiue vs with thy wilddome,
and lighten vs, O holy Ghost, with thy
vertue.

O Creator be thou present with vs :
O Redeemer aide vs : O our Comforter
abide with vs.

The Lord blesse vs ⁿ, and keepe vs. Num. 6
The Lord make his face to shine vpon 24.25.
vs, and be mercifull vnto vs; The Lord
lift vp his countenance vpon vs, & giue 26
vs peace.

This blessing of God bee this night
and euermore a safetie and protection
against all enemies, both visible and in-
uisible, that they hurt vs not any way.

Euen as the pillar of cloud ^o in the Exod. 14.
desert stood betweene the tents of the 19.20.
Egyptians, and the tents of the children
of Israel, that none hurt might come to
the people of Israel; so bee thou, O
Lord, the protector of our soules and
liues; be thou, we beseech thee, an iron
pillar vnto vs ^p, that such as are our ene- Iere. 2. 8.
mies preuaile not against vs, and bee Ier. 15. 20
thou a brazen wall ^q betweene vs, and
all our aduersaries, that they come not
nigh vs to our hurt.

Giue vs this night a good sleepe, that
quietly without cares and anguish of
mind

mind wee may rest this night; let not
troublesome dreames, and fantasies, in
which is vanitie, disquiet vs.

¶ Sir. 31.20 Let our sleepe be sweet and health-
full to our bodies, that waking in the
morning wee may rise in good health,
and delight in thee our God.

¶ Sir. 7.36 Grant also that both being in bed,
a sleepe, and awake wee may alwayes
remember our death, which is a pas-
sage to an immortal life, and with-
all our ioyfull resurrection
to euerlasting glo-
rie, Amen.



Chri
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the morning starre
darknesse of night,
of the day ouer y
We wil bleſſe thee i
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which ſitteſt at t
thine Almighty
humbly beſeech

I. On Thursday

163.

Morning praier.



Christ which art the light & the day dwelling in the light that no man canne attaine vnto, the brightnesse and clearenesse of the eternall Father, the bright morning starre ^b driving awaie the darknesse of night, & bringing the light of the day ouer y face of y earth.

^a 1.Ti.6.16.

^b Reu.22.16

We wil blesse thee in our life time, and lift vp our hands in thy name with thanksgiuing, because thou hast bin our defender ^c.

^c Psal.36.3.

Vnder the shadow of thy wings wee rested quietly, in thy lap we lay secure and safe. We slept and tooke our rest, and yet rose againe. For the Lord defended vs, and was our aide.

God is in the mids of vs ^d, therefore we will not be moued, God wil helpe vs and that right earlie, that wee may reioyce in his saluation.

^d Psal.46.3

O thou onely begotten Sonne of God, which fittest at the right hand of God thine Almighty Father, wee most humbly beseech thee by thy glorie

• Acts 1.2

Luk. 24. 51

• Esa. 44.

22

glorious ascension into the heauens,
 whereby thou diddest pierce the thick
 cloudes, that thou mightest put awaie
 our iniquities like a cloude^t and wipe
 away our sinnes, whereby thou, which
 art the Sunne of righteousnesse, art hid-
 den, that neither our soules can beholde
 thee, neither our prayers ascende vnto
 thee, like a mist.

Let thy light shine ouer vs this day
 (like the cleare day starre piercing the
 thicke mysts) to the expelling of the
 darkenesse of our vnderstanding.

• Esa. 59.9

• Ioh. 1. 9.

For thou art^h the true light lighte-
 ning euerie man that cometh into this
 world.

Clarifie our hearts, and driue awaie
 the darknesse of errour and ignorance,
 that, as at the breaking of the daie,
 darkenesse doth vanish; so all the dark-
 nessee of our mindes may be remoued,
 that wee continue not in the dungeon
 and shadowe of death, but may ap-
 proch to thy wordⁱ as to a candle shi-
 ning in a darke place, vntill the daie
 dawne, and thou the day-starre arise in
 our heates.

• 2. Pet. 1. 19

• Psal. 90. 16

11

Deut. 21. 12

Let thy worke appeare to thy ser-
 uants^k, and thy magnificence towards
 the sonnes of men.

The

The glorious mai-
 open vs, & prosper
 us vpon vs, O pro-
 phets.

Let vs not forgetti-
 mens, decline fr-
 the right hande, o-
 us to meditate v-
 our beddes, and
 vpon our handes
 our fingers, and w-
 of our heartes, t-
 em at no time de-
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O Lord, we haue ca-
 by day^a, we hane f-
 into thee.

our trouble do we l-
 thee, O Lord, b-
 humbly to keepe
 our life time from t-
 who deliuer vs from
 godly.

O Lord, be mercifull
 changed for thee,
 and shielde^p, an
 time of trouble.

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 forth thine ar-
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death, but in
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place, vntill the
the day-starre
e appeare to the
magnificence
en.

X Morning prayer.

165

The glorious maiestie of the Lorde
be vpon vs, & prosper the works of our
hands vpon vs, O prosper the workes of
our hands.

Let vs not forgetting thy comman-
dements, decline from them either
to the right hande, or to the left, but
make vs to meditate vpon them rising
out of our beddes, and bind them for a
signe vpon our handes^m, and tie them
to our fingers, and write them on the
table of our heartes, that the memorie
of them at no time depart out of our
minds.

O Lord, we haue called vpon thee
day by dayⁿ, we haue stretched out our
hands vnto thee.

In our trouble do we lift vp our hands
vnto thee, O Lord, beseeching thee
most humbly to keepe vs this day, and
all our life time from the place of hell
^o, and to deliuer vs from the clawes of
the vngodly.

O Lord, be mercifull vnto vs, wee
haue longed for thee, bee thou our
helpe and shielde^p, and our saluation
in the time of trouble. Sende downe
thine hande from aboueⁱ and deliuer
vs. Stretch forth thine arme with pow-
er, strengthen thine hand, and lift

vp

1 Deut. 28.

14.

Iosua. 1. 7. 8

^m Deu. 6. 7

8

9

Prou. 7. 3.

ⁿ Psa. 88. 9.

^o Psa. 49. 15

ppsa. 33. 20

ⁱ Psa. 144. 7

vp thy right hand to saue vs.

Psalm. 13
13. & c.

Arise now, O Lord^e, put forth thine hand, and forget not the poore. Breake thou the power of the vngodly & malicious, that we without feare of danger may confesse and praise thee.

Ps. 13 1. 7

Though we walke in the middelt of trouble^e, yet wilt thou refresh vs; and against the furiousnesse of our enemies wilt thou stretch forth thine hand, and thy right hande shall saue vs, that all may knowe and vnderstande that this is thine hand, and that thou hast saued vs.

Psalm. 109.
31

Therefore wee will praise the Lorde which stood at the right hande of the poore^e to saue his soule from the persecutors.

Psalm 69. 2

O most mightie protector, keepe vs likewise from all bodily harme.

Deliver vs from the mire^e that wee perish not, deliver vs from such as hate vs, and from the deepe waters, that the floods overwhelme vs not, neither the deepe swallowe vs vp, protect vs with thine hand. that wee perish not by thy fiery darts

Psalm. 89. 9

Thou God rulest the vertues of the elements, which thou hast created, and guidest the raging of sea^e.

For

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for thou art the O
in the mountanes
and declarest v
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is thy Name, v
Amen.


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th.

For thou art the God which framest the mountaines, and makest the winds, and declarest vnto man what his thought is, thou makest the morning and darkenes, and walkest vpon the hie places of the earth, the Lorde God of Hostes is thy Name, worldes without end, *Amen.*

2. A thankesgiuing vnto *God for our food.*

 E thanke thee, king of glorie, Lorde of heauen and earth, because thou hast from our youth to this present .houre maruellouslie nourished vs giuing vs meate, drinke and cloathing, with all other things pertaining to the sustentation of this our life.

Naked and bare came we out of our mothers wombe ^a, wee brought nothing into the worlde ^b, but what soeuer wee haue, thou gauest the same ^c; yea, it was afore wee were borne, and in our mothers wombe didst thou ordaine thinges necessarie for this life, and sufferedst vs to enioie all thinges abundantly.

^a Job. 1. 27

^b Eccle. 5. 14

^c 1. Tim. 6. 7

^d 1. Co. 4. 7

ps. 103. 13
Esa. 49. 15

Alwaie thou hast a care of vs, as a father hath of his children^a; neyther art thou ignorant that wee stande in neede continuallie of thy blessinges, and dailie are destitute of newe reliefe: al which thou giuest after thy wooted and vnspeakeable goodnes.

e Jam. 1. 17

f psal, 36. 6

g psa. 147. 9

Wee acknowledge that whatsoeuer we haue, or possesse, it is thy gift; and confesse thee to bee the fountaine of all good thinges^e, and perceiue thy fatherlie goodnes to bee spread not onelie ouer all mankind, but also ouer the brute creatures^f. Thou giuest meate to all flesh; thou giuest fodder to the cattell; and feedest the young rauens that call vpon thee^g.

b Deu. 28. 8

11

12

i psa 104. 28

For corporal goods are not distributed among men by chance, or without thy prouidence; neyther be they attained by the onlie industrie and power of man^h.

Thou giuestⁱ and wee gather: thou openest thine hand; and all liuing creatures are filled with thy blessing. For without thee all our indouours bee in vaine, & if thou blesse not our labours, wee doe but beat the wind, and receiue no profit.

Great is thy mercy, O Lorde, which

for our food
didst not to
beh.

Lord our God, gr
works: which
the which we ca
might comprehend
expresse.

wee would
wee found them
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yet will wee not
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art thou, O ou
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And all thos
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of the earth, whic

from our mother
K. I.

On Thursday

thou hast a care of vs,
of his children; and
prayer that wee shoulde
viallie of thy blessing
desitute of newe
giuest after thy won-
derfull goodnes.

knowledge that what
possesse, it is thy gi-
ft to bee the fountaine
of life, and perceiue
that to bee spread
in kinde, but also our
sins. Thou giuest
thou giuest fodder
to feedest the young
of thee.

all goods are not
in by chance, or
e; neither be they
by industrie and po-

and wee gather
hand; and all things
d with thy blessing
all our inuoluntarie
thou blesse not our
eat the wind, and

2

for our foode.

169

which disdainest not to prouide for sin-
ful flesh.

O Lord our God, great are thy won-
derous works which thou hast doone
for vs, the which we cannot so much as
in thought comprehend, muche lesse in
words expresse.

When wee woulde report and vtter
them, wee found them more than wee
could recite.

But, notwithstanding thine infinite
benefits cannot bee comprehended of
man: yet will wee not surcease to set
forth thy praise, nor hide thy goodnes
from the sonnes of men, but will de-
clare it, and speake of thy truth from
one generation to another.

Blessed art thou, O our GOD, for
euer and euer¹, all that is either aboue
in the heauens, or in earth beneath, is
thine.

1. Chr. 29
verse. 10
11
12

All things come from thee, and from
thine handes we receiue whatsoeuer
we possesse. And all those things of thy
meere mercie without our merites or
worthines.

Therefore we wil magnifie the Lord
which dooth mightie thinges in all the
corners of the earth, which dooth nou-
rish vs from our mothers wombes^m,

psa. 71. 6

K. I.

and

thy mercy, O

and giueth vs all good things.

Grant vs likewise quietnes of mind, and peace in our time, that thy grace may abound toward vs, continue, and defend vs while we liue.

• Actes. 17 25 O almightie and mercifull Father, by thy breath we tooke life the which through thy blessing dooth abide in vs. In thee we liue, mooue, and haue our being.

• Deut. 8. 3 For man liueth not by bread only, or by his own wisdom and forecast, neither art thou bounde with a fatall chaine of second causes, but by thy decree and will we enioie life, and all things created at thy becke doe continue whilest thou thinkest good.

Matth. 4. 4 Luke. 4. 4 Giue vs not onelie store of all things to the necessitie of our life: but graunt also to our meate and drinke vertue and power to relieue and strengthen our bodies. For thou alone vpholdest all things by thy word of power.

• Heb. 1. 3 Vnles thou dailie diddest feede vs with thy hidden grace, which thou doost inspire into the breade to feede vs, all the heapes of our yeerelic increase were to small purpose.

For be it, that there bee abundance of wheat, wine, and of all other things: yet

yet vnlesse they be watted by thy blessing, quickly would al come to nought, and we should perish for lacke of foode in all that abundance. For all the substance which wee possesse, what is it without thou prosper and fructifie the same with thy blessing?

And albeit wee feede on breade ⁹: ⁹ Matt. 4. 4. yet wee ascribe not our life to the ver- ^{Deut. 8, 3.} tue of the bread; neither is thy power tied to the bread; nor mans life included within the same, but altogether it dependeth vppon thy will and good pleasure.

We beseech thee for thy most large and bountifull liberalitie; cast vs not off. in the time of our olde age, and when our strength faileth vs forsake vs. ^{Psal. 71. 9.} not.

Likewise confirme our faith that we distrust not thy promises, neither be we driuen from thee by anie meanes, seeme they neuer so contrarie to naturall causes.

But giue grace that we may withdrawe our eyes from all worldly consultations, and as touching our foode, and other necessities for this life, maie wholie depende vpon thee, and at no time goe beyond the limites

which thou hast prescribed, through
our Lord Iesus Christ, which liueth and
raigneth with thee for euermore. A-
men.

3. A Prayer for vnitie in Religion.



Eternall God which hast
called vs to the vnitie of
the true Catholike faith,
and gathered vs by thy
Word into the lappe of
thy Christian Congregation, that
wee maie bee all of vs one bodie ^a, and
one spirit, euen as wee are called, in
one hope of our calling. One Lorde,
one faith, one baptisme, one God, and
Father of all, which is aboue all, and
through all, and in vs all. For euen as
thou Father art in thy Sonne, and he in
thee ^b: so should we also be one in thee
our God.

^a Eph. 4. 4.

^b Io. 17. 22.

^c Ps. 86. 11

^d Phil. 2. 2.

Rom. 12. 16

And therefore we crie vnto thee, O
almightie Father, & eternall God, teach
vs thy wayes ^c that wee may walke in
thy truth; O knit our hearts vnto thee
that we may feare thy name.

Grant that all thy faithfull may bee
like affected ^d, and of one minde, as
thou

for vnitie
thinking
the example of
and that as v
mouth we may
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ade behaviou
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3 *for vnitie in Religion.*

thou art, thinking the same thing after the example of Christ our Saviour, and that as well in mindes as with mouth we may agree among our selues, both in true doctrine, and in outwarde behauiour of conuersation. For the scope of the Churches felicitie consisteth in the vnitie of true faith and religion.

Keepe vs in the true vnderstanding, & right knowledge of thy sacred scriptures, that without strife and contention we may speake one thing ^f.

1. Cor. 1. 10

Phil. 3. 16.

Let there bee no dissention nor schismes among vs; let nothing be done through contention, or of vaine glorie, but let vs bee one bodie, endued with one minde, and iudgement; according to thy Worde reuealed; vntill wee attaine to the vnitie of faith and knowledge of thy Sonne into a perfect man, according to the measure of the age of the fulnesse of Christ, which is the heade, by whom the whole bodie beeing coupled and knit together by euerie ioynt for the furniture thereof (according to the effectuall power; which is the measure of euerie part) receiueth increase of the bodie, vnto the edifying of it

Eph. 4. 12

13.

15.

16

selfe in loue.

1 Ioh. 17.
21

O most holy Father, keepe vs by thy Name, that wee may bee one in theeⁱ, and that among vs which are beleeuers, there may be one heart and one mind.

1 Ioh. 17
21

O Christ our only Sauour & Mediatour, which before thy passion didst pray that wee might bee one in theeⁱ euen as thou art in thy Father: grant that thy Church may bee at concord, and agree in one true faith and confession.

1 Act. 2. 42

44

47

Act. 4. 32

Let there continue amongst vs a godly consent: let there bee one agreement in faith, one minde in prayer¹, that we may grow vp in thee, and that all our hearts may be coupled together by the bond of the Spirit, vsing thy gifts as they should bee, to the aduancement of thy glory, and to the common profit both of thy Church and common-weale, and walking wor-
thie our calling^m whereunto wee are called, with all humilitie and gentlenes, with all lenitie, forbearing one another through charitie, being carefull to keep
3 the vnitie of the Spirit in the bond of peace.

1 Ephe. 4. 1

2

3

Represse the furiousnesse of Satan,
which

for vaine
which soweth dissen-
sion to weaken our
our prayers, whe-
nied.
Grant therefore
of vaine glo-
riosity, and enuy
we bite not one a-
nother. For of emul-
ations, which being
drawn into mortall
enemies as maintaine
rivalries, and factions,
as men.
Therefore take fre-
quently which is foc-
us: wrath, pride and
envy vs.
likewise let vs auoid
contentions, and
strife and
for nothing
of the hearers,
matters.
Have a desire of stri-
ve: God dwelleth not
in tumults of no-
ise: thy flocke, those who
destroy.
The holy Spirit,
k 4

n Thursday

3 for unitie in Religion.

y Father, keepe
at wee may bee one
at among vs which
re may be one heart
r only Saviour & Me
before thy passion
might bee one in
art in thy Father
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forbearing one ano
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e Spirit in the bea
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which soweth dissention among thy
flocke to weaken our faith, and to hin-
der our prayers, whereby thy glorie is
defaced.

ⁿ Matt. 10.
25
39

Graunt therefore that we proue not
desirous of vaine glorie, prouoking
one another, and enuying one another,
that we bite not one another to our de-
struction. For of emulation spring con-
tentions, which being once inflamed,
boyle out into mortall diuisions. And
as manie as maintaine emulations, con-
tentions, and factions, are carnall, and
walke as men.

^o Gal. 5. 26.

15

^p 1. Cor. 3. 3

Wherefore take from vs the zeale
of the flesh which is foolish, and let all
enuie, wrath, pride and arrogancie be
far from vs.

⁹ Eph. 4. 31

Likewise let vs auoide foolish and
vnlearned questions, knowing that
they engender strife and contention,
and serue for nothing but to the sub-
uerting of the hearers, and engrafting
of errors.

^r 1. Tim. 4.
1. Tim. 6, 4.
20.

Where a desire of strife is, there cer-
tainly God dwelleth not: and they
which raise tumults of nothing, and dis-
quiet thy flocke, those wilt thou O Son
of God destroy.

^r 1. Io. 4. 16

Come holy Spirit, replenish the
k 4 hearts

hearts of the faithfull, and inflame in them the fire of thy loue, which once didst gather the nations into the vnitie of the faith through the diuersitie of tongues.

6 Aa. 2. 4

Ioyne our hearts together, that wee maie nourish Christian concord among vs, and that we all glued, as it were together in louing hearts, may be of one mind in thee, so shal thy pure doctrine zealously bee maintained, and no false interpretation of the Scripture obstinately defended.

6 Aa. 4. 32

Bring home to thy fold al such as are turned from the vnitie of true religion, that there may bee one pastor and one folde.

3 To. 10. 19

Exe. 37. 22

To such as are gone out fro vs, grant constancie, that they may continue with vs teaching the Gospell, to the saluation of the hearers.

7 Rom. 16.

17.

Ioh. 2. 10.

2 I. Cor. 14

33

2. The. 3. 16

And if it fortune that anie, contrarie to the doctrine which we haue learned, raise dissention and offences, graunt that wee maie auoide them, least the hearts of the simple, through their sweet perswasions and flatterie be deceiued.

O God, author of peace, and concord, giue grace that euerie one of vs may

for
we thinke the same
our Saviour Christ

4. A prayer



Most high
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le our life, that i
ue take place,
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uise.
Speake thou peace
people, and to
to them which
red to a better mi
k. 5.

maie thinke the same thing according
to our Sauour Christ, *Amen.*

4. A prayer for peace.



Most high God, and Ho-
lie father, which art not
the Autor of dissention, ^a 1. Cor. 2. 4
but of peace ^a, not of cō- verse. 33
fusion, not of inordinat ² cor. 13. 12
life, but the keeper of discipline and
quietnesse, from thee come holie co-
gitations, good counsels and righteous
deeds.

Giue vnto vs thy seruants that peace
which the world cannot giue, that both
our hearts and workes maie be applied
to thy commandementes, and that our
dayes, through thy protection, bee al-
waies quiet from trouble.

Gouerne thou the whole state both
of the Church and Common-weale,
and rule our life, that in our dayes iu-
stice maie take place ^b, and peace con- ^b psal. 72. 7
tinue as long as the moone shall haue
hir course.

Speake thou peace vnto the com-
mon people ^c, and to thy saynts, and ^c psal. 85. 8
likewise to them which are conuerted
and turned to a better mind,

Let thy saluation be nigh them that feare thee, that glorie maie dwell within our land.

10 Let mercie and truth meete together, yea, let iustice and peace imbrace ech other.

11 Let truth arise out of the earth, and righteousnesse looke downe from heauen.

4psal. 12. 3 Let the mountaines ^d and the hils bring peace to thy people by iustice.

Blesse Lorde all Countries, Cities, Townes, and places where thy word doth abide and is purely preached.

Let them haue much peace that loue thy lawe and doctrine, and let them bee without stones to stumble at, and offenses, let there bee peace within their walles ^e, and prosperitie within their palaces.

6ps. 121. 7

O Lord strengthen the locks of our portes, and blesse thy children within them, put peace for our endes, and boundes; and filvs with the fatte of the corne, that thou king of glorie, and Lorde of hostes mayest enter by our gates ^f, and thy pure worde abide not onelie in our walles, but also in our willes, to the glorie of thy Name, and comfort of our soules; and that honest

1psa. 34 7

for p
discipline togeth
manner, and
be maintaine
O eternall God, w
peace, grant tha
as in vs lieth h
and let vs acco
which none sh
hage our heartes
forget all iniurie
in manie thin
gag our selues we
tranquillitie.
prelle the diuell,
concord and C
changing thoroug
with euerie where
debate.
O God of peace w
warre ^m in all the
the bowe, and
asunder, and b
with fire; protect
laughter: scatter
sight in war.
break thou and H
tells, and the purg
and thirst after n
bedding of innocent
found them in th

nest discipline together with integritie
of vertue, manners, and humane litera-
ture maie be maintained.

O eternall God, which hast called
vs in peace ^g, grant that with all men, as
much as in vs lieth ^h wee may haue
peace : and let vs account of holines
without which none shall see the Lord.

g I. Cori. 7
verse. 15
h Rom. 12
verse. 18
i He. 12. 14

Asswage our heartes, that wee maie
cleane forget all iniuries ^k, and forgiue
ech other in manie thinges, least by re-
uenging our selues wee take awaie the
publike tranquillitie.

k Mat. 5. 44.
45. &c
Mat. 6. 14.
15
Eccle. 28. 11
2.

Represse the diuell, the breaker of
godlie concord and Christian peace,
which ranging thoroughout al regions
l : soweth euerie where the seede of
strife and debate.

l I. Pet. 5. 8

O God of peace which makest an
end of warre ^m in all the worlde, and
brestest the bowe, and knapest the
speares asunder, and burnest the cha-
riots with fire; protect vs from warre
and slaughter : scatter the nations
that delight in war.

m Psal. 46. 9

n Ps. 68. 30

Break thou and hinder all euill
counselles, and the purpose of such as
minde and thirst after nothing els but
the shedding of innocent blood.

Confound them in their imaginati-

ONS

psal. 6. 10 **ons** • that they take none effect, let them be turned back and put to shame.

psal. 5. 10 Let them come to shame and perishe throughe their owne imaginati-
ons **P**, that Churches and schooles well ordayned bee not ouerthrowne, nor idolatry get the dominion ouer vs.

Ingrast therefore into all men of what calling so euer, a desire of peace
9; contented mindes in their vocati-
ons, and a carefulnes to aduance the welfare of that place where they dooe abide: so shall they, neither through a desire of others wealth, nor by ambition or vayne glorie raise anie tumults to our disquietnes.

And where strife, contention, and discord is among men, there doo thou, O most mightie God, reconcile their heartes and mindes, that those flames and fires maie speedilie bee put out. For thou canst conclude a truce for
vs **r** with the stones of the ground; and compell the beasts of the fielde to seeke those things as belong to our peace, &
the Woolfe to dwell with the Lamb **s**, and the Leopard to lie down with the Kid.

Therefore make our tabernacles safe and quiet, that about them there
maie

Rom. 12
verse. 18
Heb. 12. 14

Job. 5. 23

Isai. 11 6

for unbel
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banks, and
the waues of the
water.

In the Lord shall w
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A Praier for vi

Nto thee

O Lorde

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5 for vnbeleeuers.

maie bee a rich tranquillitie, which
maie abound like the streame running
ouer his banks, and our righteousnes
as the waues of the sea, which is neuer
without water.

Esa. 48. 18

In the Lord shall we haue our wished
peace, and the worke of righteousnesse
shall be peace, and her fruite rest and
quietnes for euer. And thy people
shall dwell in the ynnnes of peace, and
in sure dwellinges, in safe places of
comfort.

Esa. 32. 17

18

In ioy shall we go forth and retorne
in peace; the mountaines and hils shall
sing with vs for ioy, and all the trees of
the field shall clap their hands.

Esa. 55. 12

Heare vs, O Lorde of peace, and
grant that thy peace which passeth all
vnderstanding, maie keepe our hearts
and mindes in our Lorde Iesu Christ,
which liueth and raygneth with thee
in the vnitie of the holie Spirit a God
now, and for euermore, Amen.

2. Thes. 3
verse. 16

Phil. 4. 7

5. A Praier for vnbeleeuers



Nto thee dooe wee crie,
O Lorde, Father and
maker of all men,
which art rich vnto all
that call vppon thee

Gen. 1. 26

Gene. 5. 1

Psa. 39. 16

Roma. 10

verse. 12

and Ephesi. 2. 4

1. Tim. 2. 4

and which commaundest the light to shine out of darkenesse: for thou wilt ^c that all men should be saued and come to the knowledge of the truth.

4 Eph. 2. 12

19

20

21

6 Io. 16. 20

f Luk. 1. 79

8 Ephesi. 4.

18

b 1. Cor. 12

verse.

2

And therefore of thy great loue thou diddest call vs to the participation of the lotte of the Saintes in lighte, which are by nature the children of wrath and of death; aliens ^a and strangers from the Testamentes of promise, hauing none hope, and without God in the worlde: but now we are fellowe Citizens with the Saintes and of the housholde of God, builde vpon the foundation of the Apostles and Prophets, Iesus Christ beeing the heade corner stone, which susteineth the whole building by his worde of power.

Heare vs thy seruantes making supplication for such as yet haue not hearde the sounde of thy Gospell ^e, neither knowne thy Name, but sitting in darkenes ^f and in the shadow of death haue their mindes darkened ^g and are alienated from the gift of God by the ignorance that is in them, and caried away vnto dumbe idols ^h, and fained gods, euen as they are led, and runne to worship that which is no god.

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Open the hearts o
hearing thy worde
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5 for vnbeleeuers.

Giue grace, that thy word may bee knowne among themⁱ and preached ¹ Esa. 19. 21 in euery land, and the sound thereof go out into the endes of the worlde^k, ^k psal. 19. 4 that thou maiest bee founde of them ^{Rom. 10. 18} which sought thee not, and famous among such as neuer asked after thee. ^{20.}

Send forth thy worde that they maie be healed^l, and walke no more in the vanities of their mind. ¹ Pl. 107. 20

O G O D, Father of our Lord Iesus Christ, King of glorie^m, giue them the Spirit of wisdom and reuelation through the knowledge of thee, ^m Eph. 1. 17 lighten their mindes that they maye knowe, what the hope is whereunto thou hast called vs; and howe pretious the glorie of thine inheritance in the Saintes; and howe excellent the greatnesse of thy power towarde vs, which beleue according to the working of his mightie power, which thou hast wrought in him, when hee was raysed by thee from the dead, and placed at thy right hande in heauenlie places aboue all principalities and powers. 17
19
20
21

Open the hearts of vnbeleeuers, that hearing thy worde they maye acknowledge thee the onelic true Godⁿ, and

^a Ioh. 17.3

" , and Iesus Christ, whome thou hast sent ; and maie worship thee the Father in the Sonne , and the Sonne in thee the Father with the Holie-Ghost, euen as thou hast reuealed thy selfe.

o 2. Cori. 3

verse. 13

p Ro. 9.23

1 Peter. 2.8

q 1. Cori. 2

verse. 23

r 2. Cori. 2

verse. 16

Take the vaile from the hearts of the Iewes ° , least beeing blinded in the reading of the olde Testament , they stumble at the stone p and rocke of offence by incredulitie , and hardnes of their heartes , that thy sonne Christ crucified q and preached, bee not vn- to them a stumbling blockke , and thy Gospell the fauour of death vnto death r : but that beeing conuerted by true fayth to the knowledge of thee the Father in the Sonne, their face beeing vncouered, they maie beholde thy glorie , knowing by the writinges of the Prophets, the Messias , whome thou hast appointed to bee the sauiour of the world.

f 1. Corin. 3

verse. 23

g 2. Cor. 10

verse. 5

Likewise gather thou the Gentils (to whom thy Gospell, the word of the crosse is meere foolishnesse) into thy Congregations , that they may embrace thy mysterie , casting off all flesh- lie wisdomes, and lead all their cogitations captiue h to the obedience of the Gospell.

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Moreover our prayer and supplication is, not onely for those aboue mentioned, but also for such as either (although they resist not thy truth and pure religion openly and obstinately) professe our religion, yet mingled with manie superstitions and abuses, worshipping and calling vppon Saints departed out of this life; or bee addicted to outward ceremonies^a and rudiments of this worlde, burdening their consciences with mens obseruations, and traditions of their Fathers^x; or trusting to their owne righteousnesse, or rather to the workes and deedes of the flesh, refuse and make little account of the righteousnesse^y, which is the true iustification, and goe about to establish their owne righteousnesse. But Christ is the ende of the Lawe for righteousnesse to as manie as beleue. And^z another foundation canne no man lay, than that is layd in thy Sonne the Messias, which is the way,^a the truth, the life, and the end of the law^b.

For by his perfect obedience and fulfilling of the Lawe; by his innocent and bitter death, he hath restored vnto vs true saluation, and perfect

^a Col. 2. 8

^x Matt. 15. 2. 9

^y Rom. 10.

3

4.

^z 1. Cor. 3. 11.

^a Io 14. 6.

^b Rom. 10. 2.

Ioh. 3. 15 fect righteousness, that euerie one which beleeueth on him might not perish, but haue euerlasting life.

O God, the sight of the blind, bring them home againe, which through ignorance either are entangled in doubtfull labyrinth, and grosse errors, or countenance polluted religiō, that lightened by thy Spirit, they may returne into the right way.

Ioh. 6. 44
55

And such as with impudent faces, & stiffe neckes, doe obstinately with an affected ignorance withstand thine holie Spirit, whose senses the God of this world hath blinded, that the light of thy glorious Gospell shine not ouer them, repress and bridle their malice, that by slaughters and persecutions they neither trouble nor destroy thy Church, Amen.

I. Cor. 4.
4

3. A Prayer for our benefactors.



Mat. 10. 42
Mark. 9. 4. 1

Mercifull, faithfull, and louing God, rewarder of all good works;

For as much as ingratitude is the most odio

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thy righteousness
and euerlasting

odious and detestable vice of all, the which both thou doest abhorre, and no wise man can abide, as a thing deserving infinite paines and rigorous punishment. For hee which rendreth euill for good^c, euill shall not depart from his house. And^c the hope of the vnthankfull shall melt away like the winter yce, and flow away as vnprofitable water.

^b Prou 17.
13.
^c Wis. 16.
29.

Wee beseech thee giue vs gratefull minds, alwayes remembring benefits receiued, least forgetting the merits exhibited vpon vs, wee fall into the filthy and abominable fault of ingratitude.

But gouerne vs with thine holy Spirit, that wee may alwayes giue thanks vnto thee, O most bountifull God, for such benefits as thou hast bestowed, not vpon vs onely, but vppon all mankind^d.

^d Psal. 116
12.
17
^e Gen. 1. 26
Col. 3. 10.

For creating vs after thine owne image^e; for redeeming vs being sinners forlorne, and condemned, for deliuering vs from sinne, death, and hell by the most holy and pretious blood of thy deare Sonne^f; for bestowing thy righteousness, thine holy Spirit, and cuerlasting life vppon vs, for

^f 1. Pet 1. 19
Heb. 9. 14.

for conseruing our soules and bodies
safe and sound; finally, for giuing, and
that abundantly, all such thinges as are
necessarie for the sustentation of this
life; and besides, for thy mercifull pro-
tection against all daungers; all which
thou doest of thy meere mercy and fa-
therly goodnesse, without any merits
or worthinesse of ours,

And therefore we will extoll thee, O
God of our life, and yeeld thanks to
thy Name, O most high. For thou
art gracious, and thy mercie endureth
for euer.

Ps. 136. 1.

Ps. 57. 9
10

We will giue thee thanks, O Lord,
among the people; wee will sing
to thee among the nations. For the
greatnesse of thy mercie reacheth vnto
the heauens.

Ps. 40. 5

So infinite and great are thy bene-
fits conferred vppon vs, O Lord, that
we are vnable to conceiue them in our
minds.

Ps. 71. 15

Notwithstanding, our mouthes
shall speake of thy righteousness, and
saluation: for wee knowe none ende
thereof

Ps. 116.

What recompence shall wee make
to the Lord for all the benefits that he
hath done vnto vs? Wee will take vp

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for our be-
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for our benefactors.

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the cup of saluation, and call vppon the Name of the Lord. Wee will pay our vowes vnto the Lord in the presence of his people.

Psal. 116. 13

14

15

We will neuer forget thy benefits & wonderous workes which thou hast done for vs. To thee, O God the Father, be thanks for all things in the Name of our Lord Iesus Christ.

Eph. 5. 20

Secondly, we thinke it our bounden dutie to praie for our benefactors that haue begot, brought vp, taught, & promoted vs, that it would please thee to repaie them, and all other for whom we are bound to pray, whose necessities are knowne to thee.

These we commend to thy mercy in our prayers, that thou maist blesse them both with temporall and euerlasting rewarde.

O celestiall God, and most excellent recompenser, thou hast power and mercie to render to euerie one according to their workes. Do well, O Lord, vnto those that bee good and true of heart.

Psal. 62. 12

Mat. 16. 27.

Rom. 2. 6

Psal. 125.

Vouchsafe to reward all our benefactors; let them receiue most plentifull benefits according to the multitude of thy mercies.

4.

Shew

Shew mercie vnto them, O Lorde,
that haue comforted vs; and so blesse
their families, that they may finde
p 2. Tim. 1. mercie with thy Sonne our Lorde and
18 Sauour Christ at that day p when we
9 Rom. 14 shall all appeare before his tribunall
10 seate & to giue an account of our
2. Cor. 5. 10 works

O Sonne of the liuing God, which
p Math. 25. doest ascribe and impute the same to
40 be done vnto thee & which is extended
vnto anie of thy seruantes; and doest
promise a most liberall reward euen for
p Math. 10. a cup of colde water, requite accor-
42 ding to thy woonted goodnesse, euery
Mark. 9. 41 one which haue extended the works of
mercie, and the duties of humanitie
vpon vs, that they may be blessed, and
p 2. Cor. 9. 6 enriched mightily with the increase of
good things.

Hee which hath consideration of
p Psal. 41. 1. the poore and needie, let him bee
2 deliuered, O Lord, in the euill daie;
Keepe him, giue him life, make him
3 blessed in the land, and giue him not
vp to the will of his enemies; but com-
fort him when hee lyeth sicke on his
bedde, and in the day of trouble heare
p Ecc. 3. 15 his prayers. Let his almes be alwaie in
16 thy sight, and bee mindfull of him
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for euer, that when he falleth hee may be vpholden.

Grant, O Lorde, that according to our habilities wee maye recompense benefites receiued; and shew our selues gratefull indeede, that our leaues wither not, neither that we like withered trees be cut downe.

⁊ Sirac. 6.3

Be mercifull vnto vs, O God, raise vs vp againe^z, that wee may rewarde them.

⁊ Psa. 41. 10.

And if wee haue not wherewithall to requite their courtesies, ^a let them bee rewarded in the resurrection of the iust; reward them, O God, on our behalfe; O Lord thy mercy^b indureth for euer.

⁊ Lu. 14. 14

⁊ Psa. 138. 8

O GOD, the Holic-ghost, take from vs the desire of reuenge, least rendering euill for euill to anie man, wee purchase the like punishment: but while time serues^a, let vs doe good vnto all, especiallie vnto them which are of the household of faith,

⁊ Ecc. 28. 1

⁊ Gal. 6. 10

according to the example of our heauenly Father^c, who is blessed for euermore, A-

⁊ Mat. 5. 45

men.

A

7. A praier against the offences of this world.



Heauenlie Father, and
eternal God, which hast
created the worlde^a; and
so diddest loue the same,
that thou gauest thine
only beotten sonne^b, that whosoever
beleeueth on him should not perish, but
haue life euerlasting.

^a A&. 16. 24

^b Ioh. 3. 16

^c 2. Ioh. 5. 19

^d 1. Ioh. 2. 10

The whole worlde lying in wicked-
nes, dooth not confesse thy loue; it is
altogether giuen to pleasure^a, full of
carnall concupiscence; lust of the eies
and pride of life;

It is the malignant Church which is
the sinke of sinne, and a confused heap
of wicked men, which loue darkenes^c

^e Ioh. 3. 19

more then light.

^f Math. 24
verle. 38

All things in this diseased world are
replemished with outrageous wicked-
nesⁱ, and horrible offences; especially
in this last doting age, wherein most
greeuous and lamentable sinnes doe
raigne, and all things leese continually
of their vertue.

For what dooth increase, but the
contempt of God and his worde, vn-
grateful-

against the offen-
ces, bellye
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of all good thing
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7 against the offences of this world.

gratefulnes, bellycheare, riotousnes, vnlawfull pastimes, and a shamefull abuse of all good thinges: From whence doe insue mortali punishments, as are the wofull disorders in Cōmon weales, and other horrible euent.

So that all things as it were ouer burdened and wearied, do groane and trauell in paine together with thine elect, and desire a deliuerance * from such and so great euils, whereunto they are subiect, and made to serue to vanitie at the lust of the wicked, Ro. 8. 19

Vnto thee doe we crie from the bot-tome of our heartes: Segregate vs, O Lorde, from the darkenes, deceit, and filthines of this worlde, and withdrawe vs from the desire of earthly thinges, that beeing incorporated into thy congregation, where thy diuinitie dooth abide, we may seeke after heauenlie thinges ^h; and forsake earthlie which are fraile and transitory ⁱ.

* Colo. 3. 3
* 1. cor. 7. 31
1. Ioh. 2. 17

O righteous Father, the world dooth not knowe thee, but thy Sonne dooth knowe thee ^k; and they to whom thy Sonne doth reueale thee by thine holy spirit.

* Mat. 11. 17

Giue vs the same thy spirit, that we maie knowe what riches wee haue re-

L I.

ceiued:

ceiued by Christ, and speake not the
 things which mans wisdom dooth
 1. Cor. 2. teach, ¹ but with thy spirit shall teach
 13 comparing spirituall things with spiri-
 tuall.

21.
 Col. 3. 2 Keepe vs in the confession of thy
 Name, that thou in vs maist be glori-
 fied, and that we fauour not of terrene
 and worldly thinges, but dwelling in
 minde in heauen may seeke those
 things that are aboue ^m, and be made
 partakers of the diuine nature, and
 flie from the corruption, which is in
 the worlde: least in this miserable and
 drunken state thereof, we inwrap our
 selues in worldly cares, which with-
 draw our mindes from the exercise of
 godlines, and choake the good moti-
 ons of the holy spirit.

1. Iohn. 2 Grant therefore that we loue nei-
 ther the worlde ⁿ, nor the thinges in
 15 the worlde: but vsing this worlde, we
 1. Cor. 7 may bee as those which vse it not ^o.
 verse. 30 For the forme of this world doth passe
 31 awaie.
 2. Ioh. 2. 17

Rule thou our hearts, that we giue
 not our selues to the pleasures of this
 worlde; neither enter into the broad
 waie, and wide gate ^p which bringeth
 to eternall destruction: but shunning

Mat. 7. 13

all the enticements of this world, may go in at the narrow gate to the kingdom of heauen. Matt. 7. 14.

O Christ our Redeemer, which hast chosen and seuered vs from this world, that, not imitating the same, wee might be saued: giue grace that all which haue promised wholly to serue thee, which doest ouerthrowe the Prince of this world⁹, may be safe from all the assaults of the subtile spirit.

⁹ Ephe. 2. 2.
Ioh. 12. 31.

For it were a shamefull and traitorous deede to promise wholly to be thy seruants, and yet to fauour thy mortall enemy, and to follow his workes. But hee that warreth^r laboureth to please him which hath chosen him to bee a^r souldiour. 2. Tim. 2. 4

Guide vs that we followe not the vading glorie of this world, neither delight therein. For he which will fauour the world is an enemy to God^r. But 1. Ioh. 2. 15. let the world bee crucified to vs^r and wee to the world, through the deniall of our selues, and renouncing al the entisements of the same^u Matt. 7. 24.
Gal. 6. 14.

Grant vs grace, that we may walke wisely^s and circumspectly in this present worlde, not as fooles and vnwise, but as wise; and shunne all occasi- Luk. 9. 23.
Eph. 5. 15.
Col. 4. 5.
1. Pet. 4. 2.

y Eph. 5. 16

ons of falling, and redeeme the time
y, because the daies are euill.

z Eccl. 1. 1

Prou. 2. 6.

Iam. 1. 5.

a I. Cor. 3.

19.

O God the Holie-ghost, powre into
vs thine heauenlie wisdom, which is
from aboue ^z, that in spirituall matters
wee may cast off altogether the wise-
dome of the world, which is foolishnes
with God ^a, and in the simplicitie of
mind cleaue vnto thy word.

b Tit. 2. 12

13

Instruct vs, that hauing renounced
vngodlines ^b, wee may walke vpright-
lie and godlie in this worlde; looking
for that blessed hope, and appearing of
the glory of the great God, and of our
Sauour Iesus Christ, which gaue him-
selfe for vs to redeeme vs from all ini-
quitie, and to make vs a pure peculiar
people vnto himselfe, zealous of good
works ^c.

e Phil. 2. 15

Ephes 2. 10

I. Pet. 1. 9

d Ioh. 14. 1

17

f I Cor. 4.

13

g I. Pet. 2.

21

Psal. 22. 2

Comfort our minds, that our hearts
be not troubled ^a when the world doth
persecute vs. For wee are counted no
better then the very excrements, and
offscouring of this world ^c. And there-
fore make vs patientlie to beare, not
onely euery miserie incident to all men,
but also the peruerse and sinister iudge-
ment of the world, the which also thou
didst suffer for our sakes ^f.

Vpholde vs in the mids of our af-
flictions,

Euenin

that both
thereof may
what a tender ca
and wilt pro
eternallly,

8. Euening
on Thur



Lord ^b bringeth
thy right hand of
the right han
great things, it hath
the Lord hath sau
wee will be mi
upon our beddes
meditate of thy go
thou hast beene our
shadowe of thy wi
Our soules cleau

fictions, that both the world, and the Prince thereof may well knowe, that thou hast a tender care & ouer thy poore flocke, and wilt protect and saue the same euerlastingly, Amen.

8 Ioh. 3. 15
16

8. Euening prayer on Thursday.



I thank thee king of heauen & earth, for protecting vs this daie by thy strong hand, and stretched out arme from all perils.

8 Psal. 136. 2
3
26

The right hand of the Lord bringeth mightie things to passe; y right hand of the Lord hath exalted vs; the right hand of the Lorde doth great things, it hath kept vs from all euill; the Lord hath saued our soules. Therefore wee will be mindful of thee, O Lord, vpon our beddes, and waking will we meditate of thy goodnesse, because thou hast beene our helper; vnder the shadowe of thy wings wee will reioyce. Our soules cleaue vnto thee,

8 Psal. 118. 15
16

8 Psal. 63. 7
8

because thy right hand hath vpholden vs, and saued vs in our extremities.

We will be mindfull of the time past wherein thou marueilouslie didst assist vs, and meditate of all thy deedes ^a.

Psalm 143.5 Wee will discourse of the workes of thine hands, and will neuer forget thy mightines.

Esd. 3. 14. For thy mercie endureth for euer ^c, and thou wilt not despise the workmanship of thine owne hands.

Psalm 134. 1. Now blesse the Lord all his seruants which stand in the house of the Lord, in the courts of the house of our God; in the night lift vp your hands to his sanctuarie, and blesse the Lord. The Lorde which made both heauen and earth blesse vs from aboue.

3 Vnto thee, O Lorde, do wee lift vp our handes, and beseech thee with all humblenes of minde, pardon all our sinnes, which this daie wee haue committed either against thee, or our neighbors.

Esai 59. 3 Our hands are defiled with bloud ^g and our fingers with much iniquitie. Our transgressions are before thee, and make answere against vs.

2 Esdr. 8. But doe not thou, Lord, behold the wickednesse of thy people ^h: but

remember

remember thy cō-
demne with vs
: neither c
enterprises, b
thy testimonies
thy worde vn
pon those that
before thee:
which accordin
thee. Neither
which haue liued
them that not
thy comman
more indignation
more than beasts
that put their
lesse and glorie
others haue all the
cause of vs sin
called mercifull
on vs, thou shal
vs that haue no
lesse.
therefore be the
O Lord, for thy N
all our transgre
infinitely wee
everlasting dis
and be readie
preferre thy co

remember thy couenant which thou
 hast made with vs in the bloud of thy
 Sonne : neither consider thou our 2 Ed. 8. 27.
 wicked enterprises, but haue in minde
 that thy testimonies are pure among
 vs, and thy worde vndefiled. 28 Thinke
 not vpon those that haue walked fai-
 nedly before thee : but remember
 them which according to thy will doe
 feare thee. Neither doe thou destroye 29
 them which haue liued beastly : looke
 vpon them that not onely teach, but
 obserue thy commandements. Take 30
 thou none indignation at them which
 are worse than beasts: but loue them
 alwayes that put their trust in thy righ-
 teousnesse and glorie. For wee and 31
 our fathers haue all the same sicknes:
 but because of vs sinners, thou shalt
 bee called mercifull. For if thou hast 32
 mercie on vs, thou shalt be called mer-
 cifull to vs that haue no works of righ-
 teousnesse.

And therefore be thou mercifull vn-
 to vs, O Lord, for thy Names sake, and
 pardon all our transgressions, where-
 by most infinitely wee haue deserued
 thine euerlasting displeasure. Let
 thine hand bee readie to saue vs, that
 we may preferre thy commandements
above

a Psal. 119. about all things ¹, and fulfill them
 14. 127 with our fingers.

a Psal. 77. 2

O Lord ^k in our trouble do we seeke thee; our handes in this night season are lifted vp to thee. Neither shall any thing be in cause, but that in this darke and dreadfull night, thou shalt lighten and illustrate euerie darke corner of our habitation, that our candle go not out by night.

1 Mica. 7. 8.

When we sit in darkenes ¹ bring vs into the light, saue vs from vtter darkenes ^m where is weeping and gnashing of teeth.

m Mat. 22. 13

a Psal. 13. 3

o Esa 51. 16

Thou art the G O D which giuest light to our candle, lighten therefore our darkenes, O our God, ⁿ that wee sleepe not in death. And protect vs by the shadow of thine hande ^o that none euill sticke to vs this night.

f Psal. 91. 3

4

Deliver vs from the snare of the hunter ^p, and from the noisome pestilence. Defende vs vnder thy winges, and vnder thy feathers wee shall be safe. Let thy truth compasse vs like a shielde, that wee be not afraide for any terror by night; nor yet either for the pestilence that walketh in darkenesse, or for the sickenesse that destroyeth at noone daie. A thousand shall fall beside

vs; and ten thousand on our right hand,
but it shall not come nigh vs.

O Lorde deliuer vs out of the hands
of our enemies¹, and saue vs from such
as persecute our soules: they imagine
wickednesse in their chambers, they
sleepe not^r except they haue doone
mischiefe, and sleepe is taken from
them, vntill they haue done harme.

O Lorde keepe vs, O Lorde be thou
our defence ouer our right hande, that
the Sunne parch vs not by daie^f, nor
the moone by night.

The Lorde is our light^t, and our
saluation, whome then shoulde wee
feare? The Lorde is the strength of
our life, of whom then shoulde we bee
afraide? Though an host of men were
laide against vs, yet shall not our hearts
bee afraide: and though the wicked³
shoulde rise vp against vs to deuoure
our flesh, yet it shall bee our comfort⁵
alwaie; that thou wilt hide vs in thy

Tabernacle in the euill daye, and
defend vs in the secret place
of thy dwelling, through
Christ our Lord,

Amen.



I. On Fridaie, Morning praier.



Blessed is the Lorde
God of Sabbath, which
by his commandement
created the morning,
and assigned ^a to the
daie spring his place,

where, arising euerie daie, it apprehendeth the winges of the earth, and speedilie runneth to the vttermost parts of the world.

^b Psa. 77.

13. 14

Who is like our God, which doth
wonderous things both in heauen and
earth?

^a Esa. 66. 1

Acts. 7. 48

49

O Lord, ^c heauen is thy seat, and
the earth is thy footestool.

Vnto thee do we bend our selues,
yeelding most humble thanks, for that
it hath pleased thee of thy woonted
goodnesse to preserue vs this night vn-
der thy mercifull protection.

Morning
Of thy clemencie
our soules out of
the saluation has
been, like as the sh
and looketh to
therefore we will
and praise thy n
morning. For th
and refuge in

beseech thee eue
of thy Sonne
Christ, that thou
morning to mo
hearts, throu
the Spirit.

the morning dew
reie before daie
earth, and as the

appes dooth wa
they doo fruct
herbes and grasse

wardes ^b, and
we besprinkle

ats, that we may
waies of thy righ
the paths of thy

thy liuing Spirit
into the lande of r

Of thy clemencie hast thou deliue-
red our soules out of trouble, with thy
shield of saluation hast thou compassed
vs about, like as the shepheard ^a wat-
cheth, and looketh to his flock.

^a Esa. 40. 12
Ier. 31. 10

Wherefore we will sing of thy pow-
er ^c, and praise thy mercy betimes in
the morning. For thou haste bin our
defence and refuge in the day of our
trouble.

^c Psa. 59. 16

We beseech thee euen for the bloo-
die sweate of thy Sonne, our Lord and
sauior Christ, that thou wouldest vouch-
safe this morning to moisten and mol-
lifie our hearts, through the grace of
thy holie Spirit.

As the morning dew ^f spreading it
selfe carelie before daie doth wet, and
fil the earth, and as the morning raine
^g by droppes dooth water drie places:
whereby they doo fructifie and bring
foorth herbes and grasse; so extend thy
grace towarde vs ^h, and by thine hea-
uenlie dewe besprinkle our harde and
drie hearts, that we may wholly delight
ⁱ in the waies of thy rightcousnes, and
walke in the paths of thy commande-
ments.

^f wis. 11. 19

^g 2. Sam. 33
verse. 4

^h Psa. 72. 6
Micha. 5. 7

ⁱ Psa. 119.
14. 3

Let thy liuing Spirite ^k guide vs
foorth into the lande of rightcousnes,

^k Psa. 143.
10

○

sa. 143. 11 O Lord, for thy Name sake quicken vs
in thy righteousness, that thy word may
be a lanterne vnto our feete, and a light
Psal. 119 vnto our steps.

verie. 105. Shew vs thy waies^m, O Lorde, and
Psa. 25. 4 teach vs thy pathes.

Order our steppes according to thy
Psa. 119 word, so shall no wickednesⁿ haue do-
minion ouer vs, neither shall we wan-
der from the right way.

29 Take from vs the waie of lying, and
grant vs graciously thy law.

O would to God our waies were di-
rected to the keeping of thy statutes,
Psal. 1. 1 that we might not walke^o in the coun-
sell of the wicked, nor stand in the way
of sinners, nor sit in the seate of the
2 scornfull, but delight in the lawe of
the Lorde, and exercise our selues
therein day and night: then shoulde
wee bee as a tree planted by the riuers
3 of waters, that bringeth forth her
Iere. 17. 8 fruit in due season.

O Lord in our troubles wee will seeke
thee earelie in the morning, and re-
turne vnto thee our God, which art
readie at the spring of the daie, and
wilt come vnto vs as the fructifying
P Hosc. 6. 3 raine^p, and as the timelie and lat-
ter shoure which dooth good to the
earth:

Morning

bee thou in li-
be poore, and
trouble.

Wee will loue th
our strength,

our defence, our
might in wh

maker, the hor
our refuge.

we vs, Lorde,
godlie; pre

an, which are p
our goings.

the proud haue la
read a net abro

and set trappes in
thou our soules

from falling
for thou art right

bellest in the mi
me iniquitie: b

erie morning
thy iudgement

wee drawne av
that wee bee not

us, of theeues
whose feete are

by Name, O C
glorie we will

earth: bee thou in like manner a refuge
vnto the poore, and a timelie helper in
our trouble.

Wee will loue thee deerelie ¹, O ¹ *psa. 18. 2*
Lorde our strength, thou art our rocke
and our defence, our Sauour, our God, ²
and our might in whom wee will trust;
our buckler, the horne of our saluati-
on and our refuge.

Keepe vs, Lorde, from the hands of
the vngodlie ¹; preserue vs from wic- ¹ *psa. 140. 4*
ked men, which are purposed to ouer-
throw our goings.

The proud haue laide a snare for vs, ⁵
and spread a net abroad with cordes,
yea, and set trappes in our waie. But de- ¹ *psa. 56. 13*
liuer thou our soules from death ¹, and ¹ *psa. 104. 4*
our feete from falling.

For thou art righteous, O Lord, ¹ *Sop. 3. 5*
and dwellest in the middes of vs ¹ do-
ing none iniquitie: but earelie, eare-
lie euerie morning bringest thou
foorth thy iudgement vnto light, and
wilt not bee drawne awaie from sauing
vs, that wee bee not hurt of bloodie
fellowes, of theeues and murthe-
rers, whose feete are swift ¹ to shed
blood. ¹ *Pro. 6. 18*
Prou. 1. 16
12.

In thy Name, O Christ, King of
eternall glorie we will treade vpon the
serpents

2 Luk. 10. 18 Serpents and Scorpions ^x, and ouer
the whole power of the enimie, and he
shall not hurt vs, for thy word shall saue
vs ^y, which liuest and rulest with the
Father in the vnitie of the holie Spirit,
a God for euermore, *Amen.*

2. A thanksgiuing for the passion of Christ.



We thanke thee, O Lorde
Iesu Christ God and man,
for that of thine onelie
and free mercie without
anie workes or worthines
at all of ours, thou hast
redeemed vs ^a miserable sinners, and
damned men through thy most inno-
cent and holie passion.

O sweet Iesu, howe bitter and great
were thy paines; howe horrible and
cruell thy punishment; howe greuous
and lamentable thine affliction; howe
bloodie thy woundes, thy dolours how
diuers, and thy death how shamefull,
which thou sufferedst for vs?

How inestimable was the loue, that
mooued thee to endure such and so
great torments to reconcile vs to the

1. Ioh. 3. 16 Father ^b?

In

for the pas
In the mount of
infinite finnes
sence of the
of thy Father
thou didst swea
mon nature, bl
the blood trickle
a maruellou
out of thee,
gh the resolut
being broke
tion of thine in
orments.
ed therefore th
thou didst vo
life into the ha
which brough
bound without
sence of one c
other more crue
gally accused, v
ed, contemptu
onouslie obraid
inuously.
our offences
and for our wick
the offences of
beaten, killed,
crowned, and
withall.

2 *for the passion of Christ.*

207

In the mount of Oliues ^c, through
our infinite finnes lighting vpon thee,
and sence of the most heauie displea-
sure of thy Father against our wicked-
nes, thou didst sweate, contrary to our
common nature, blood, that the drops
like blood trickled vpon the earth, &
so after a maruellous manner, bloode
came out of thee, beeing expelled
through the resolution of the spirites,
nature beeing broken and languishing
by reason of thine intolerable sorrowes
and torments.

• Luke. 22
verse. 39
Matth. 26
ver. 38. &c.
Marke. 14
verse 32
• Luke. 22
verse. 44

And therefore the disciples beeing
fled ^c, thou didst voluntarilie commit
thy selfe ^t into the handes of the cruell
Iewes, which brought thee most rigo-
rouslie bound without cōpassion from
the presence of one corrupt iustice vn-
to another more cruell: where thou
beeing falsly accused, wast vniustly con-
demned, contemptuously spit vpon,
opprobriouslie obraided, and buffeted
most iniuriously.

• Matt. 26
verse. 56
f Matth. 26
ver. 53. &c.

For our offences thou wast woun-
ded ^g, and for our wickednes broozed,
for the offences of thy people thou
wast beaten, killed, and with sharpe
thornes crowned, and contumeliouslie
dealt withall.

• Esa. 53.5

For

psal. 22. 6 for our sinnes thou wast cruellie handled, a worme ⁿ, not a man: a very scorne of men and the outcaste of the people.

Esai. 53. 3 Thy looke was odious and ilfavoured, a man thou wast full of sorrowes ⁱ, without forme or beautie, so that they had no lust vnto thee.

Mark. 14 Besides some couered thine eies ^k,
verse. 50 and laid vppon thy face with their fists,
Matth. 27 exasperating thy torments with manie
verl 30, &c scoffes and mockes,
Iohn. 16

verse. 3. &c Thy blessed bodie was so mangled, and cut with stripes, that euen an Ethnike pittieing the same, vttered these words, ^l Behold the man.

Iohn. 19. 5 Finallie; for our enormous offences, thou wast hanged, like an accursed wretch ^m betweene two theeues; afflicted with a most odious kinde of death ⁿ; pearced through the handes and the feete, wherby thou diddest encounter with mooste extreame torments; which were so great, that for a space, thou wast after a sort without all manner comfort ^o, and constrained through thy greate sorrowe and greuousnes of paine, to drinke vinegar ^p, and so in the extremitie of paine thou didst giue vp thy ghost, commending

Mark, 15
verse. 33
q Matt. 27
verse. 48
Mar. 15. 36
Ioh. 19. 30

the

for the pa
me vnto thy
full patience
laughter ^r a
the hearer
mouth to ra
from thee th
emies ^t: tha
quited vs fro
as of punish
to this ende d
den of our
of the crosse
ouer the pea
are healed by
the true righ
as beleue o
of thine etern
consuming fire ^x,
Iesu Christ, for
for these torme
tions, we will h
thee for euerm
most humblie, t
worke and take
present and m
me in all neces
being minde
reioice ther

the same vnto thy deere Father ⁹, in
wonderfull patience, like a sheepe lead
to the slaughter ^r and as a lambe quiet
before the shearer, thou didst not o-
pen thy mouth to raile ^f, yea; that was
so far from thee that thou praiedst for
thine enemies ^t: that so by thy tormēt
hauiug quited vs from all guilt, as well
of fault as of punishment, we might be
healed.

⁹ Luk. 23

46

^r Esa. 53.7

^f A&. 8.32.

¹ Pet. 2.23

^t Luke 23

34

For to this ende diddest thou beare
the burden of our sinnes vppon the
wood of the crosse ^u, that thou might
test recouer the peace of soules for
such as are healed by thy stripes, and
obtaine the true righteousness for as
manie as belecue on thee, that the
wrath of thine eternall Father, which
is a consuming fire ^x, doe not deuoure
vs.

^u 1. Pet. 2.

23

^x Psal. 31.2

O Iesu Christ, sonne of the liuing
God, for these torments, and all other
thy passions, we will honor, praise, and
thanke thee for euermore, beseeching
thee most humblie, that thy passions
maie worke and take effect in vs, and
bee a present and most wholesome
medicine in all necessities; and that
alwaies beeing mindefull of the same,
wee maie reioice therein ^y; make it a
comfort

^y Gal. 6.14.

comfort for our selues against all the
 tentation of Satan, and the force of sin
 and the Law ; that thy crosse may bee
^a 1. Pet. 2. an example to vs ², that walking in thy
²¹ steps, we render not rebuke for rebuke
 but may imitate thy long suffering ^a,
^a Luke 23. and pray for such as curse vs ^b ; and
³⁴ finally may so thinke vpon, and cele-
 brate the cause of thy death, that the
^{A&.} 8. 32. consideration thereof may vtterly both
^b Mat. 5. 44. Luk. 6. 28. extinguish all the flames of vnlawfull
 1. Pet. 2. 11 &c. concupiscence, and burie the entice-
 ments of the flesh, and also raise vp the
 seede of godlinesse, and nourish the
 loue of vertue within vs, that so beeing
 wholly dead vnto sinne, wee may liue
 vnto righteousness, & serue thee which
 barest our sins in thy body ^c vpon the
^e 1. Pet. 2. crosse, but liuest now ^d and raigest
²⁴ with the Father in the vnity of the holy
^e Phil. 3. 9. Spirit, a God for euermore, Amen.

3. A prayer for true Repentance.

^a Ps. 103. 8

Exod. 34. 6.

Psal. 86. 5.

15

Isa. 12. 13.



Lorde God, which art
 full of compassion ^a, and
 mercie, long suffering
 and of great goodnesse
 thou continuest thy
 mer

for true
 for thousa
 sinnes,
 after thy
 to repenta
 For vnto a
 and for
 in thy N
 Moreover, wee k
 patiene
 this, that the
 at vnaware
 from the ear
 them by and
 in their wicked
 giest them a sp
 is a most notab
 wilt not the de
 rather that bee b
 thou art merc
 thou canst all
 sinnes of men fo
 Thou louest all t
 abhorrest nothing
 neither hast tho
 which thou dooe
 because they ar
 of our soules.
 therefore do wee c

Friday.

selues against all
n, and the force
at thy crosse may
z, that walking in
not rebuke for reb
thy long suffering
ch as curse vs
hinke vpon, and ce
of thy death, that
ereof may vtterly be
he flames of vnlaw
and burie the enie
sh, and also raise vp
nesse, and nourish
within vs, that so bee
to sinne, wee may
nesse, & serue thee
in thy body vpon
ue & now d and raise
r in the vnity of the
or euermore, Amen.

prayer for true
Repentance.

Lord God, which
full of compassion
mercies, long suffering
and of great goodness
thou continuest

3 for true repentance.

mercies for thousands^b, taking awaye
iniquities, finnes, and offences; thou
callest vs after thy wonted mercies by
thy word to repentance, and hartie con-
uersion. For vnto all, and euery one is
repentance and forgiveness of finnes
preached^c in thy Name.

Moreover, wee knowe the riches of
thy lenitie^d, patience, and long suffer-
ing in this, that thou dooest not sud-
daine lie at vnawares take awaye sin-
ners from the earth, neither ouer-
whelme them by and by, through thy
iustice in their wicked deedes dooing;
but giuest them a space to repent:
which is a most notable argument, that
thou wilt not the death of a sinner^e,
but rather that hee bee conuerted and
liue.

For thou art mercifull ouer all, be-
cause thou canst all^f, and dissemblest
the finnes of men for their amende-
ment.

Thou louest all things that are^g,
and abhorrest nothing which thou hast
made, neither hast thou ordained anie
thing which thou dooest hate, but spa-
rest all, because they are thine. O Lord,
louer of our soules.

Therefore do wee certainlie beleue
that

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Exo. 20. 5

Luke. 24.

47
Rom. 2. 4
2. Pet. 3. 9.

Eze. 33. 18
2. Pet. 3. 9.

Wis. 1. 16

Wis. 12.
13

that the promise of free reconciliation is vniuersall, and belongeth to all conuerted.

O how good and pleasant is thy Spirit, Lord, in all things, therefore doest thou many times punish such as goe astray, that being warned of their faults, they may depart from their wickedness^h, and belecue in thee.

Wisd. 12.
verse. 20.

Thou calledst offenders into the waie by affliction, and by iudging doest thou by little and little giue place for amendementⁱ, knowing full well that the generation and corruption of man is, and how it may be reduced.

Wisd. 12.
verse. 10.

O thou masterer of power, with great moderation dost thou iudge mankind, and after this maner doest thou teach thy people, that they should be righteous, and hast made them children of a good hope.

Wisd. 11.
verse. 19.

Moreouer, for a caution, and instruction to vs thou doest manie waies

Wisd. 12.
verse. 21.

I scourge our enemies, that thereby wee may consider of thy goodnes, and also beeing iudged may trust in thy mercie:

Vnto thee most mercifull God, doe wee crie, which knowest the hardnes

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our hearts
no power o
and rise vp.
uert vs, O Lo
uerted, beca
and being conu
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ghes wee may b
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ers, O Lord; an
saue vs and wee
hou art our praise
side, wee are as a
and readie to pe
O Lorde, that
mmandements.
skinne of our
hearts be not har
in Christ, looke
of pittie; euen
cke vpon the fir
nket, which p
thy feete, bitterl
nes.
wife fauour vs as
standing a fa
without lifting
men for shame,

of our hearts, and that through originall sinne our hearts being hardned ^m, ^m Rom. 2. 3 we haue no power of our selues to returne and rise vp.

Conuert vs, O Lord ⁿ, and we shall bee conuerted, because thou art our God, and being conuerted we will doe penance. ⁿ Ier. 31. 18

Shew vs our offences, that striking our thighes wee may be heartilie sorie for our sinnes committed.

Heale vs, O Lord, and wee shall bee whole; saue vs and wee shall be saued, for thou art our praise. ^o Ier. 17. 14. ^p Psal. 119. ver. the last.

Beholde, wee are as a sheepe ^p wandering, and readie to perish, seeke thy seruants, O Lorde, that we forget not thy commaundements. Circumcise ^q the foreskinne of our vnderstanding, that our hearts be not hardened. ^q Ier. 4. 4. 1

O Iesu Christ, looke vpon vs with thine eies of pittie; euen as thou lookedst backe vpon the sinfull woman ^r in the banket, which prostrating herselfe at thy feete, bitterlie did bewaile hir wickednes. ^r Luke 7. 37. & c.

Likewise faueur vs as thou didst the Publican ^s, standing a farre off in the Temple without lifting vp his eyes into heauen for shame, but striking his ^s Luk. 18. 13.

his brest onelie saide, Lord, be mercifull vnto me a sinner.

Grant, that among the feares & terrors of conscience wee may take holde of thee by a liuely faith (which hast redeemed vs from the curse of the Law^r, and art made for vs wisdom^e, and righteousness, and sanctification, and redemption) and neuer in the fight of conscience, yeelde our selues and despaire, but vpholden by the voyce of the Gospell may flie vnto thee our mediator, & iustified by faith^e, haue peace with God.

Restore also in vs the right of thy lawe, so that from our hearts we may obey thee our Redeemer, walking in newnesse of life y.

Thou which hast suffered for vs in the flesh^e giue vs grace that likewise in the same mind wee may bee armed for the mortification of the flesh, that henceforth we liue not after the lustes of men, but after the will of God. For it is sufficient for vs^a that wee haue spent the time that is past of our life after the will of the Gentiles, walking in wantonnesse, in lustes, in excesse of wines, in excesse of eating, in excesse of drinking, and abominable idolatrie.

Mol-

for Christian
He life our heart
and esteem
of thy goodnes
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Gal. 3. 13.

I. Cor. 1.

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Ier. 23. 5. 6.

Rom. 5. 1.

Rom. 6. 4.

Heb. 12. 1.

Ephes. 4. 22

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24

I. Pet. 4. 1

2

Coloss. 3. 5.

Rom. 6. 17.

I. Pet. 4. 3

Ephes. 4. 22.

for Christian patience.

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Mollifie our hearts ^b that they may ^b Rom. 2. 5
repent, and esteeme greatlie of the
riches of thy goodnes. 6

Moreouer repressse hypocrites,
which flatter their affections and ex-
tenuate the inner euils sticking in our
nature, and iudge falslie of thy lawe,
not knowing that the lawe is spiritual,
accusing euen our inclination to bee
euill.

^c Ro. 7. 14

Keepe the diuel vnder, that he com-
pell not the troubled consciences, of
some to desperation, either by heaping
and ripping vp of their offences, or ex-
tenuating thy mercie: but grant that
all sinners may come vnto thee by hea-
ring thy worde to repentance ^d, that
the Angels in heauen may continually
haue occasion to reioice, *Amen.*

^d Luk. 15. 7
10

**4. A praier for Christi-
an patience.**



Omnipotent and eter-
nall God, Father of our
Lord Iesu Christ, which
art the comforte of the
afflicted, the ioie of
the troubled, of the forlorne the staie,
and

and our refuge in the time of trouble,
 * Rem. 15 the God of patience * and consolati-
 5 on.

Thou knowest the weakenes of our
 flesh, that wee are by nature fearefull,
 and of no courage, so that in crosses
 and calamities we are not able to stand
 of our own strength.

Wherefore vnfeinedlie, and from
 the heart wee crie vnto thee: Keepe
 6 Titus. 2. 2 vs vnder miseries and crosses, in faith
 sounde^b, stedfast in hope, and in pa-
 tience constant, that with quiet
 minds, and a valiant courage we maye
 suffer all iniuries and aduersities; and
 neuer, being broken with sorrowe at-
 tempt that which is contrarie to thy
 commandements, but by acknowled-
 ging thy will, beare all sortes of cala-
 7 mities with calling for thine assi-
 stance.

Powre into vs godlie cogitations
 that wee maie neuer imagine the mi-
 series and afflictions in this worlde, to
 light vpon vs by chance, and against
 thy will; but that thy Church is gouer-
 ned by thy prouidence, and without
 thy permission that none euill^d (of pun-
 nishment) commeth, but thou sendest
 the same.

Gouern

N 1.

Gouverne thou our minds , that wee maye at no time imagine thee to bee our enemye , when wee are pinched with aduersitie : but belecue that wee are chastened of thy good and fatherly purpose for the remnants of sinne abiding in this corrupted nature of ours , thereby to be stirred vp , and confirmed in the exercises of contrition , faith , confession , patience , and other like vertues.

Certes it is to bee accounted for an exceeding benefit , that thou sufferest not sinners to followe their owne mindes ; but thou withdrawest them by punishment from their impietie , least that liuing after their own mindes , and dooing all thinges as they list , they perish in their wickednesse. • 2. Mach. 6. verse. 13

And therefore doeſt not thou winke alwaies at our finnes , O God , as thou doeſt at the offences of other nations , which thou sufferest to fil the measure of their iniquities , that so afterwarde at the ripenes of their offences thou maist bee reuenged vppon them , and destroy them vtterly in the day of iudgment , and of reuengement.

But our iniquities thou doeſt visite
N I. by

by and by with the rod of correction,
and our wickednes with the whippe of
2. Mac. 5. 16 affliction.

Notwithstanding thou wilt not vtterlie take away thy mercie from vs. Though thou punishest with aduersitie: yet dost thou not forsake thy people.

Furthermore it is expedient that
our coltish flesh bee humbled, and
brought vnder, and kept in awe. For
otherwise hauing the heade, it will
waxe ouer lusty, and cast off the yoke
of the Lorde, beeing of it selfe slow,
our life fraile, and prosperitie wea-
rieng our mindes, and making euen
the wisest, and most godlie manie
times sluggish and headie.

But the troubled soule is nigh vnto
thee in the crosse; and praier is then
most effectuell, when it is exercised in
affliction.

For the minde vtterlie destitute of
all other helpe of second causes wher-
vnto it woulde easilie cleaue, then
dooth open it selfe before thee, and
wholie dependeth vppon thee, not
trusting in it selfe, but altogether in
thee, O God, which raisest the dead
to life: and so our faith is founde

1. Cor. 1. 9 mor

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more precious than any gold that perisheth ^m, to the praise and glorie of thy ^m 1. Pet. 1.7
Name.

Finally, it behooueth vs at the length to be conformed like the bodie of Christ in his passion, that suffering with him, wee may also raigne together with him ⁿ as his fellowe ⁿ Rom. 8.17
heires.

For vnlesse we be wearie of this life, ⁿ Phil. 1.23
wee shall not easily aspire to our celestiall countrie. For which cause it is thy will that by manie tribulations ^p ^p A.C. 14.22
wee must enter into the kingdome of heauen.

Wherefore we beseech thee giue vs godly minds, that wee wonder not ^q
when we are tried by the fire, as though a strange thing did happen vnto vs, but rather let vs reioyce, that we are partakers of the afflictions of Christ, that ^q 1. Pet. 4.14
when his glorie appeareth we may bee ¹⁵
merie and glad.

Assist vs, that through patience ^r we ^r Heb. 12.3
may run to the battell that is before vs, looking vnto Iesus the captaine, and ²
minister of our faith, who for the ioy that was set before him, endured the most shamefull crosse:

Let vs beare in minde that hee en- ³⁸
^m 2. dured.

dured such speaking against him of sinners, that we should not be wearied and faint in our mindes : but strengthened with all might ¹ through thy glorious power vnto all patience and suffering, continue vnmoueable in all tentations, neuer casting awaie our confidence ² which hath a great recompence appointed.

36 For wee haue neede of patience, that after wee haue done the will of
 37 ³ GOD, we may receiue the promise.
 37 For yet a verie little while ⁴ and hee that shall come, will come, and will not tarie.

O blessed God, and Father of our
 2 ⁵ Lord Iesu Christ ⁶ which art the Father of mercie, and God of all consolation, comfort vs in all our afflictions, that as the afflictions of Christ do abound in vs, so withall by him our consolation may abound,
Amen.

for women v

A Prayer

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5. A Prayer for women with child, and in childbed.



Most wise God ^a, eter-
nall Father of thy belo-
ued Sonne our Lord &
Sauour Christ, Crea-
tor ^b, and keeper of all
thy creatures, which through thine
excellent wisedome, and counsaile, hast
enioyned to womankind, that in paine
and sorrowe they should bring forth
children ^c whereby not only this world
is replenished, but a Church, which
doth celebrate thy Name for euer, is
gathered vnto thee:

And forasmuch as the paine of a wo-
man in trauell is most extreame, which
makes the Prophets ^d manie times to
repeate the same in exaggerating the
afflictions of punishment which the
holy Spirit doth threaten vnto the im-
penitent.

Wee beseech thee in the name of
Christ thy Sonne, be mercifull vnto all
vomen either with child, or in child-
bed: giue them grace to call vnto mind
the decree, and pleasure of thine hea-

^a Psal. 147.

3

^b Psal. 146. 5

Act. 14. 15.

Reu. 14. 7.

^c Gen. 3. 16

^d Esai 13. 8

Esa. 26. 17.

Micah 4. 10

uenly wil; let them neuer str'ue against thee through impatience, but in true faith and inuocation of thy name suffer thy crosse quietly, knowing that by the seed of the woman, which hath broken
 Gen. 3.15 the olde serpents head they are reconciled vnto thee.

In this seed, which is Christ, y^e curse
 Gal. 3.8. is cleane taken away, and blessing restored to vs, that wee may receiue the
 24 promise of the Spirit, and the inheritance of eternall life.

O Almighty God, conuert now the sorrowes of women in trauell into gladnes, that they remember not their paines with mourning, for ioy that a
 Io. 16.21 man is borne into the world.

Comfort them in the middes of
 2.Kin. 19 their anguish, and helpe as wel the mother as the babe, especially in the danger of deliuerance.
 Esa 37.3

If thou blessed God, bee not present, they perish vndoubtedly, all the world cannot help them in that extremitie.

O eternall God, which of the seed of man framest the liuing infant in the mothers wombe; and nourishest the same congealed in bloud, that they shew not flesh within the time of tenne moneth
 Wis. 7.2

may take shape, drawing nourishment from the mother; we are ^k all the workmanship of thine hands.

^k 2. Esd. 8, 7

We giue thee thanks, Lord, for fearfully ^l and wonderfully are wee made; maruellous are thy workes, and that our soules know right well.

^l Psal. 139

14

Our bones are not hid from thee, though we were secretly made, neither our substance in the inner parts of our mothers wombe.

15

Thine eyes did see our substance being without forme, and in thy booke were all our members written.

16

Thy hands haue made vs ^m, and fashioned vs altogether round about; with skin and flesh hast thou couered vs, and ioyned vs together with bones and sinewes; thou hast giuen vs life and grace, and thy visitation hath preserved our spirits.

^m Job 10. 7

12

Graunt wee beseech thee, to all infants yet vnborne, that knit together with their due vaines and members, they may come forth into this world sound, and perfect without fault or deformitie.

Stay the furiousnesse of wicked spirits, that they shew not their tyrannie vpon young infants.

m 4

Keep

Keepe all with child, that, no waie being terrified, or troubled extreame-lic, they be vntimely deliuered.

Giue grace also to the babes newlie borne, that, together with their outward baptisme, they may be receiued into the congregation of the faithfull, with wholesome water through the renewing and regeneration of the holie Spiritⁿ, which thou wilt plenteouslie poure vppon them, through Iesus Christ our Sauour; that being iustified by his grace, they may bee made heires according to the hope of eternal life, and become newe creatures through him.

Strengthen all women deliuered, that beeing restored to their woonted health, they may glorifie thee their helper in the time of neede, ° and learne afterward to repose their whole confidence in thee, which art nigh vnto all that call vpon thee P, to all, we saie, calling vpon thee in truth.

And if at anie time through thine vnsearchable iudgement, an vntimelie birth, or (if, without offending thy godhead, we may saie) unluckie deliuerance happen: so comfort, O mercifull God, the mournefull and sad parents,

for capti-
that they faint
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Name, O Lord
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A praier for

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rents, that they faint not with sorrow,
but beleeue rather that the wofull
chance is a triall of their faith^e, hope^e 1. Pet. 1. 7
and patience.

For thou art a mercifull, & gracious
God, forgiuing our sinnes. Though
thou art angrie with our wickednesse:
yet in thy displeasure thou remem-
breſt thy mercie, that the troubled
may take comfort^e and the afflicted^e Hab. 3. 16
finde grace.

For thus do al thy seruants perſwade
themſelues, that if they be tried^e, they^e Tob. 3. 21
ſhall be crowned; if they be troubled,
they ſhall be deliuered; if they be cha-
ſtened, they ſhall be ſaued. 22

For thou haſte no pleaſure in our
damnation, which bringeſt faire wea-
ther after ſtormes, and gladnes after
teares.

Thy Name, O Lord, be praiſed for
euer, Amen. 23

4. A praier for captiues.



Lorde our gouernour,
thou haſte prepared thy
ſeate in the heauens^e 2^a 2^b 2^c
thy kingdome^e is an
euerlaſting kingdome, Luke. 1. 33
m 5. and

2^a Ps. 103. 19

2^b Ps. 145. 13

2^c Dani. 7. 14

and thy dominion endureth through-
out all ages. In thine hands is strength
and auctoritie : none can resist thy
power.

We beseech thee, be mercifull vnto
all in captiuitie, and oppressed with
most greuous flauerie; especiallie
vnto such as for the confession of thy
Go'spel, do suffer persecution, banish-
ment, imprisonment, perils of life, of
good name, and of goodnes; comfort
them with thy Spirit, deliuer them
from cruell bondes by thy diuine
power, and graunt such lawfull meanes
according to thy wisdome^c, that thy

[Psa. 147.5] faithfull may be deliuered.

[Esa. 11.11] O Lorde, bring home thy captiues
exiled for thy names sake^d, that they
maie confesse thee, and extoll thy
goodnes.

[Psal. 102
10] O that God would heare the mour-
nings of the imprisoned^e, and deliue
the children of death.

[Psal. 126
1.2] O that God would bring home the
captiuitie of his people^f then should
wee bee like such as dreame^g, our
mouthes should bee filled with laugh-
ter, and our tooing with ioie. The
should they saye among the Gentils,
3 The Lorde hath done great thinge

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for them; yea the Lorde hath dealt
maruellouslie with vs, wee are made
iocund.

Turne againe our captiuitie, O Psal. 126. 4.
Lord, as the riuers in the south. For
thou alone art our assister of whome
commieth saluation; thou deliuerest
such as are bounde by thy power, and
despise not the groanings of the af-
flicted.

Praised be the Lorde, euen the God 19
of our saluation, who deliuereth vs,
and letteth loose his captiues, and that
without giftes or rewarde^h freelic for
his holy Name sake. ^h Esa. 45. 13.

Therefore shall the people worship 13
thee, O Lord, and praie vnto thee: for
thou saiest vnto the bounde, Come
out; and to those that sit in darkenes,
Come to light.

O Lorde call into minde thy mani-
folde merciesⁱ, deale with vs accor- ⁱ Dan. 5. 18.
ding to thy wonted goodnes, & giue
not thine inheritance into the handes
of thine enemies, least they make sale
of vs, and spoile our land.

Forgiue our sinnes, and transgres-
sions; let not aliens haue dominion
ouer vs^k, neither let our houses passe ^k Lamen. 3.
vnto strangers; let vs not bee as
exiles
verse. 5. & 9.

exiles and pupils without a Father; for they are com
 neither our mothers, as widowers nor them off fo
 without husbandes; let not our olde howe all, keepe th
 men be wanting in our ports, nor yet of true faith, and
 our countrie lamente for the waste against all false
 which the enemy would make, to they may com

Heale the sorrowes of the daugh- the gracious pare
 ter of thy people, and bee mercifull to through Christ, a
 our sinnes, for the glorie of thy Name bee sealed with th
 sake. spirit & bearing w

Breake thou the chaines of the im- that they are
 prisoned, and deliuer such as are bound all captiuitie an
 with miracles and fetters; cast off their Christ our redeem
 yoke that they maye praise thee for e- from the chaines
 uer.

Isa. 107. 14 Bring them out of darkenes and iudges of death, w
 the shadowe of death; Breake the gates to be bound, th
16 of brasse, and smite the bars of iron chose the most ha
 in sunder, that they may know that of our transgressi
 thou art their Lorde, when thou hast thine eternall Fa
Exod. 34 broken the cordes of their yoke to preach libertie
verse, 27 and deliuered them out of the handes deliuerance to su
 of those that serued themselves o-
 them.

But if it be thy will for the triall o- unt, that beinge
 their faith and patience to detayne ords of iniquity, we
 some in exile and seruitude a longe as weapons of
 time: then comfort such with thy spi- no sinne. Breake
Bar. 1. 1 rit, and mitigate their paines, that they of Satan, and
 may finde fauour in the sight of them ke, that none vnr
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for captiues.

229

whome they are compelled to serue,
and cast not them off for euer.

¶ Isa. 44. 23

About all, keepe them in the con-
fession of true faith, and Christian reli-
gion, against all false worshippings,
that so they may comfort themselves
with the gracious pardoning of their
sinnes through Christ, and their hearts
may bee sealed with the earnest of the
holy Spirit & bearing witness to their
spirits, that they are deliuered from
perpetuall captiuitie and bondage of
hell.

¶ Gala. 4. 5

6

Rom. 8. 14

15

O Christ our redeemer, deliuer our
soules from the chaines of darkenes,
and snares of death, which sufferedst
thy selfe to be bound, that thou might-
est vnloose the most harde bands and
knots of our transgressions: and wast
sent of thine eternall Father into this
worlde to preach libertie vnto captiues
& and deliuerance to such as are shut
vp.

¶ Esa. 61. 11

Graunt, that being entangled with
the cords of iniquity, wee giue not our
members as weapons of vnrighteous-
nes vnto sinne. Breake in peeces the
chaines of Satan, and turne vs into
thy flocke, that none vnrighteousnesse
haue dominion ouer vs.

¶ Rom. 6. 13

14

Deliver

Deliver him that is in bondage vnto ſatan, and bring forth the bounde by the bloode of thy couenante out of the pit wherein is no water¹, that hee ſpoile and kill vs not.

Give grace alſo, that being ſnarled with humane traditions & wele entrap not our conſciences by falſe opinions: but may ſerue thee our true God in Chriſtian libertie, and neuer abuſe the ſame to the offence of anie.

Take vs miſerable men out of the bodie of this death², which maketh vs captiues to the lawe of ſinne, which is in our members, y^e deliuered from ſinne and death wee may ſerue thee in true vprightneſſe and euerlaſting life, which raigneſt for euer one God in the Trinitie of perſons, Amen.

7. A praier againſt the temptation of the fleſh.



^a Ro. 7. 18

^b pſa. 51. 5 good thing.

But in ſinne wee were borne^b, and

our

gainſt the tentati
others conceaue

our nature is de
all wickedneſſe
so that by t
proper reaſon wee

things which

the naturall man

reth of earthly thin

not meete ſo much

thing that good is

ace of thy power

thee do we crie w

is, that it woulde

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that we may not fo

the fleſh in iudgin

neither by our b

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for blood and fleſh

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and the fleſhly min

God, for it is

belawe of God, ne

te. And they w

cannot pleaſe God.

7 *against the temptation of the flesh.*

our mothers conceaued vs of corrupte
seede.

For our nature is defiled, and prone
vnto all wickednesse euen from our
youth ^c: so that by the strength of
our proper reason wee cannot fauour
those thinges which belong to the
Spirit ^d.

Gen. 1. 21

d Rom. 8. 5

c I. Cor. 2.

14

For the naturall man ^e speaketh and
saoureth of earthly thinges, & of him-
selfe is not meete so much as to thinke
anie thing that good is without the
assistance of thy power ^f.

f Phil. 2. 13

Vnto thee do we crie with our whole
heartes, that it woulde please thee to
open vnto vs by thy Spirit the true
knowledge of thine essence and will,
as thou hast reuealed thy selfe in thy
word, that we may not follow the sense
of our flesh in judging of spirituall
thinges; neither by our blinde baiard-
lie reason, measure thine heauenlye
layings.

For b'ood and flesh perceine not
the thinges which belong to the Spi-
rit ^g, and the fleshly minde is enmitie
against God, ^h for it is not obedient
vnto the lawe of God, neither indeede
can bee. And they which are in the
flesh cannot please God.

g Math. 16

uerse. 27

h Rom. 8. 7

8

Seeing

¶ Iam. I. 14

15

Seeing therefore that in vs abideth the seede of sinne, which is concupiscence, and a pronenes vnto wickednes is ingrafted into vs by nature, yea, and originall sin through our first parents, dooth oftentimes pricke vs vnto impietic. For euerie one is tempted when hee is drawn awaie, and enticed with the baite of his owne concupiscence, then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished bringeth forth death.

Giue vs Grace that wee follow not the concupiscence of our flesh, neither prouoke our senses by vnbridled liberty, but stoutly to resist them.

For vnles that wicked concupiscence bee driuen from our mindes, it will neuer cease till it haue brought forth deadly sin.

* 1. Cori. 9
verse. 27

Wherefore assist vs that wee may tame these bodies of ours, and bring them into subiection^k, least our flesh being ouer-lustie do offend, and ouerpasse the prescribed limits.

1 Gal. 5. 24

Assist vs, wee beseech thee, to crucifie our flesh^l with all the affections and desires thereof, for the better seruing thee, and walking in the spirit.

¶ Ro, 8, 12

For wee are debtors^m, not to the flesh,

against the tent
to live after the
of the flesh bee
creased after thy
moules and true
active vs, holy
not our selues wi
notousnes, bellich
pleasure, casting
that we make
of filthie seedes
and cast headlon
secure persons i
tion.
far from vs, tha
es the members
by thy holie Spiri
becommeth a d
take of filthines.
were vs that wee
of the flesh, and
workes of the S
seruants.
forasmuch as th
the Spirit, and th
the flesh (for th
and continuallie
be thou merciful
be vs with thy d
holie Spirit (whi
ro vs at our ba

7 *against the tentation of the flesh.*

233

flesh, to liue after the flesh, but, the Rom. 8. 13.
deedes of the flesh beeing mortified, to
liue renued ^a after thy holie Spirit in
righteousnes and true holines.

^a Eph. 4. 23

24

• Ioh, 17. 17

Sanctifie vs ^o, holy Father, that we
defile not our selues with carnall vices,
with riotousnes, bellicheere, nor by vn-
lawfull pleasure, casting off thine holie
Spirit, that we make our bodies the
houses of filthie feends ^p, which carie
awaie, and cast headlong all intempe-
rate and secure persons into cuerlasting
destruction.

^p Math 12.

43. 44.

45.

Be it far from vs, that we make our
members the members of harlots ^q,
whereby thy holie Spirit is banished,
and man becommeth a den of theeues,
and a sinke of filthines.

^q 1. Cor. 6.

15

Gouerue vs that wee may shun the
works of the flesh, ^r, and be carefull to
doe the workes of the Spirit ^s, as thy
chosen seruants.

^r Gal. 5. 19

20. &c.

1. Cor. 6. 9.

^s Gal. 5. 22,

23.

^t Gal. 5. 17.

And forasmuch as the flesh lusteth
against the Spirit ^t, and the Spirit con-
trarie to the flesh (for they are con-
trarie, and continuallie striue toge-
ther:) be thou mercifull vnto vs, O
God, helpe vs with thy diuine power,
that the holie Spirit (which thou didst
poure into vs at our baptisme) may
beare

¶ Rom. 8.9 beare the rule in our members ^u, and
 10 preuaile ouer the flesh, and all the affe-
 11 ctions of the same.

¶ Iam. 4. 1
 2, & c.

Extinguish the flames of carnall de-
 fires, and repress our raging lusts ^x: so
 so shall we auoid enormous offences, &
 shun the wicked actions of our owne
 inuentions.

¶ Psal. 32. 2

And if at any time, being subdued
 by flesh & bloud, we shall wander from
 the path, and direction of the Spi-
 rit to something vnseemely for our
 calling, impute not ^y, we pray thee, that
 fault vnto vs, but remember that wee
 are flesh, and conuert vs by thy diuine
 power.

¶ Ier. 46. 21

And seeing that flesh of it selfe is
 vnbridled, and wild, not abiding cor-
 rection, but is like a fat and wanton
 calfe ^z which is not vsed to labour; put
 thy yoke vpon vs, and tame our flesh
 by thy Spirit, that walking soberly and
 modestly wee may bridle the same,
 and humble it vnder thy commaun-
 dements by withdrawing of delicious
 fare. For with ouer much fine fare

¶ Amos 6. 4

our mindes waxe wanton and ouer-
 5 lusty ^a.

6 Aide vs, that by temperance, mode-
 7 ration, and abstinence from superflu-

Euening p
 reates and drinke
 who the directi
 and mortifie our
 that thou n
 which art to b
 for euer, and
 Amen.

Euening
 on Friday



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 uere
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 bee God whic
 ers ^b; and brou
 of miserie, out of
 which set our feet v
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abstinence from

ous meates and drinkes, we may binde
our flesh to the direction of the holie
Spirit, and mortifie our bodies of this
death^v, that thou mayest liue in
vs, which art to bee praised
for euer, and euer,
Amen.

Ro. 7. 24^v

8. Euening Prayer on Friday.



E will praise thee,
O eternal God, fa-
ther of our Lord
Iesu Christ, for
maruellous things
hast thou done for
vs; thou hast deli-
uered our soules

from death, and our feet from falling^a.

Ps. 56. 13

Blessed bee God which hath heard
our prayers^b; and brought vs out of
the lake of miserie, out of the mire and
clay: which set our feet vpon the rock,
and ordered our goings, which hath sa-
ued vs this day from all perils, & com-
forted our soules.

Sal. 40. 8

Wherefore we will extoll thee, and
celebrate thy name euery day^c; and

Ps. 34. 2

at night will wee talke of thy righteousness.

¶ We will magnifie the Lord our God, and bow our selues at his footstool for he is holy.

¶ We will praise thee, O Lord, because thou hast set vs vp, and hast not made our foes to triumph ouer vs. Thou hast brought our soules from the graue, and saued our liues from the that go down in to the pit.

¶ Wherefore we will sing praises vnto thee, and yeeld thee thanks for a remembrance of thy holinesse.

¶ O most louing Father, here prostrating our selues before thy feete, we beseech thee in the Name of thy sonne, who suffered for vs a most cruell death, blot out al our transgressions, where by we haue offended thy Maiestie, and especially those wich this day we haue committed.

¶ Be merciful vnto vs, O Lord, for thy Name sake. For greatly haue we sinned, and our offences are more than the sand of the sea. Wee haue prouoked thee vnto anger, and done euill in thy sight. But now we bend the knees of our heart, requiring thy mercie.

¶ O Lord we haue sinned, we acknowledge,

¶ A part of the prayer of king Manasses placed immediately after

ledge

Fryday

8

Euening praier.

237

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nifie the Lord our

lues at his footstoo

se thee, O Lord, be

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quiring thy mercie.

e haue sinned, we ac

ledge our sinnes with grieve & sorrow.

Pardon, O pardon our sinnes, and

destroie vs not together with our ini-

quities, neither reserue euill for vs for

uer: but of thine infinite goodnesse

saue vs miserable and most vnworthie

men. For thou, O Lord, according to

thy woonted mercie hast promised

forgiuenes of sinnes to all repenters;

Therefore we will praise thee continu-

ally all the daies of our life; all the host

of heauen praise thee worlds with-

out end.

Who is such a God as thou^h, that

pardonest wickednes, and passest by the

transgressions of the remnant of thine

heritage? Thou keepest not thy wrath

for euer, for mercie pleaseth thee.

Thou wilt turne againe, and haue com-

passion vpon vs; thou wilt subdue our

iniquities, and cast all our sinnes into

the bottome of the sea.

In this euening now the Sunne is

gone, wee praie thee, O God, depart

not from vs, which art the Sunne of

righteousnes, neither let thine aide be

far from vs, but abide with vs. O Lord,

or it draweth toward night, and the

day is far spentⁱ.

For sake vs not, O Lord our God^k,

neither

the 2. book

of Chron.

according

to the Ge-

neua trans-

lation.

Mic. 7. 18

19

Luk. 24.

29

1 f. 38. 21

neither depart from vs; for tribulation is at hand¹, and there is none to helpe.

Psal. 2. 11 O God of our saluation, make haste to helpe vs, haue a regard to our defence, and redeeme our soules in peace from those that warre against vs.

Ps. 55. 18 Deliuer vs from such as marke our goings. Plucke our feete out of the snare, & leade vs in the path of righteousness, that our feet slip not, and we take a fall.

Pro. 6. 22. Guide vs by thy wisdom, that when we walke it may leade vsⁿ, when we sleepe it may keepe our feete, and when we wake we may talke thereof.

And therefore sleeping we will not feare, but rest quietly, and our sleepe shall be sweete, we will not quake at the sudden terrour, neither at the raging of the vngodly when it hapneth.

The Lord shall be on our side, and protect our feete that we be not taken yea the Lord shall be our light, and saluation in darknesse. He is our hope
Psal. 91. 10 which hath appointed vs so high a refuge. Let none euill come vnto vs, neither suffer the whip to be nigh our tabernacle.

O Lord be thou our watchman and
pre



om vs; for tribulation
and there is none
saluation, make
a regard to our
me our soules in
at warre against
om such as make
e our feete out
in the path of
r feet slip not,
protector, that troubles and vaine cogitations doe not inuade vs, and neither the feare of death ouerwhelme vs, nor the sleepe of night alter our thoughts, and vnderstanding when we should take our rest, and ease in our chambers: but graunt vs a good and quiet sleepe, and after the same to rise vp in the morning, and to render due thanks and praise to thee our most mercifull protector.

For our helpe is from the Lorde, 9 ps, 121. 2
thy wisdom, which hath made both heauen and
leade vs, where earth. Hee will not suffer our feete to
eepe our feete, and be mooued: and hee that keepeth Is-
y talke thereof, shall will not sleepe. The Lord defend
re sleeping we will be from all euill: the Lorde preserve
quietly, and our our soules. The Lord blesse our
we will not quake comming in, and our going
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en it hapneth. euermore,
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pointed vs so high
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whip to be nigh
Amén.



thou our watchman

I. On Saturdaie, Morning praier.

2. Mach. 1
verse. 24



25

Ephe. 5. 2

1. Pet. 2. 9

2. Mach. 1
verse. 26

Lorde God ^a, maker of all thinges, which art fearfull and strong and righteous, and mercifull, which art onely a gracious king onelie liberall, onely iust, almightie and euerlasting; which deliuerest vs from all troubles both by daie and night, which haste made vs thy chosen people; And sen thorough the bloud of thy Sonne our Lorde and Sauour Christ ^o, which was shed for vs, and hast sanctified vs by thy Spirit giuen into our heartes that wee should bee a chosen generation on ^c, a roiall priesthood, to offer acceptable sacrifices vnto thee: Receiue nowe the sacrifice of praise from our mouthes, ^d for thy benefites conferre vpon vs.

We thanke thee, O eternal GOD not onelie for keeping vs this night passed, but also for defending vs the whole weeke, yea, and all our life time from the snares of wicked spirits, that they could not circumuent, and ouerthrow vs.

Morning praier
will praise thee
whole heart, we
wonderfull works

voice in thee.
our songes will
O thou most hie
in the gates of d
are all thy pra
churches, we w
thy saluation.
be the Lord O
hee hath visit
people; And
of saluation v
from our enem
of all that hate
mercifull vnto vs,
which sat in darken
of death, to dir
of peace.
do we offer th
that is the fruit o
Name.

mouthes shall pra
our toongs decl
will not refraine
that thou knowe
our hands vnto t
with our feete wil

N I.

aturdaie, M
ng prair.

Morning prayer.

241

We will praise thee, O Lorde with
our whole heart^c, we will speake of al
thy maruellous works; we will be glad
and reioice in thee.

psal. 9. 1

Lorde God^a, of all things,
art fearfull and name, O thou most hie, which exaltest
and righteous from the gates of death, that wee
mercifull, may declare all thy praises in the ports
onely a grate of thy Churches, we will exceedingly
l, onely iust, and reioice in thy saluation.

Luk I. 68

ng; which deli- Blessed be the Lord God of Israel^f,
oubles both by because hee hath visited and redee-
h haste made vs ned his people; And hath raised vp
the bloud of thy n horne of saluation vnto vs, and de-
d Saviour Christ uered vs from our enemies, and from
vs, and hast lank he hand of all that hate vs. He hath
t giuen into our keene mercifull vnto vs, in lightening
ould bee a chofenge those which sat in darkenes and in the
priesthood, too shad- shadow of death, to direct our feete
ces vnto thee: to the waie of peace.

69

71.

79

crifice of praise for To thee do we offer the sacrifice of
for thy benefices raise^g, that is the fruit of lips^b, con-
fessing thy Name.

g He. 13. 15.

b Hol. 14. 3.

ke thee, O eternall Our mouthes shall praise thee, O
for keeping vs in ord, & our tooongs declare thy righ-
t also for defendi- tuousnes.

e, yea, and all our Lo we will not refraine our lips, O
nares of wicked spie ord, and that thou knowest, yea, we
not circumuent, I lift vp our hāds vnto thy sanctua-
, and with our feete will wee hasten

i psa 40. 10

N I. towards

towards thine house, and in thy congregation we will praise thee.

*psa. 145. 1 Wee wil magnifie thee, O God our King^k, and will blesse thy Name for euer and euer.

2 Euerie daie will we giue thanks vnto thee, and praise thy Name for euer and euer.

3 For great art thou, O Lorde, and most worthy to bee praised, there is none end of thy greatnes.

4 All generations shal extol thy works
5 and speake of thy power: they shal talke of thy worship, glory, praise, and wonderous workes, and we will declare thy mightines.

6 The memoriall of thine abundant kindnes shall be shewed, and men shall sing aloud of thy righteousness.

7 The Lord is gracious and merciful, slow to anger, and of great mercy.

8 The Lord is good vnto euery man, & his mercies are ouer all his works.

9 Al thy works praise thee, O Lord, and thy saints giue thanks vnto thee from one generation to another,

O GOD, earely now this morning doc wee call for thine vnspeakeable mercy, beseeching thee from the bottom of our heart, that this morning

the

house, and in thy
all praise thee.
nifie thee, O God
ill blesse thy Name
will we giue thanks
aise thy Name for
t thou, O Lord
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y greatnes.
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heart, that this is

thou wilt lighten our minds, so that
the shining & brightnesse of thy know-
ledge may rise in vs, which are called
out of darknesse ¹ into the maruellous
light of thy glorie, that being awaked
out of sleepe ², we may giue our selues
to the workes of light, and walke ho-
nestly, as in the day, not in rioting and
drunkennesse, neither in chambering
and wantonnesse, neither in strife, and
enuying.

For we beleeuers are the children
of light ³ and of the day, not of night
and of darkenesse. Therefore giue vs
grace that wee sleepe not, as others
doe, but make vs to watch, and be so-
ber, putting on the breastplate of faith
and charitie, and for an helmet to
take the hope of saluation. For thou
God hast not ordained vs to wrath, but
to obtaine saluation through our Lord
Jesus Christ, which died for vs.

Giue vs grace likewise, wee beseech
thee, that wee abuse not this day and
other thy creatures ⁴ vnto vanitie, nei-
ther giue our members ⁵ as instruments
of vnrighteousnesse vnto sinne, by doo-
ing such deeds as fight against the soule
⁶, wound the conscience, and grieve the
same.

1. Pet. 2. 9

1. Rom. 13
11.

13

1. The. 5.

5
6
8

9

10

1. Ro. 8. 10

1. Rom. 6

13.

1. Pet. 2. 1

11.

Succour vs gracious God, that pain-
 fully we may shun and auoid fixe things
 pro. 6. 16 which thou doest hate^r, yea, seuen
 which thy soule doth abhorre, to wit, a
 17 proud looke, a lying tongue, hands
 that shed innocent bloud, an heart that
 18 goeth about wicked imaginations, feet
 that be swift in running to mischief, and
 19 a false witnesse which bringeth forth
 lies, & him that soweth discord among
 brethren.

O Lord God of our saluation, into
 thine hands will we deliuer our hearts,
 that early they may watch to thee our
 1 Ecc. 39. 5 maker^r, and in thy sight will wee pray
 20 that thou maist protect vs in the day of
 trouble.

In fixe calamities deliuer vs, O
 Lord, and^r in the seuenth let none euill
 1 Job 5. 19 come to vs; in famine saue vs from
 death; in battell from the power of the
 21 sword; hide vs from the scourge of the
 tongue; when destruction commeth
 22 let vs not feare; in death make vs mery;
 and let not the beasts of the earth ap-
 pale our courage. Grant this, O
 Father, for thy deare Son
 our Sauour Christ
 sake. Amen.

A Thank

God for his m

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dest quicken vs

2. A Thankesgiuing to God for his mercies.



Most holy Trinity, which
art the true and eternall
Vnitie, of equall glorie
and maiestie, wee wor-
ship thee, wee praise
thee, we thanke thee for all thy bene-
fits, as it is truly meete, iust and good
for vs alwayes to giue thanks vnto
thee.

2 Psal. 116.
12. 13

O Lord most holy, eternal God, &
Almighty Father through Christ our
Lord, by whom Angels praise thee,
Kings adore thee, and powers doe
reuerence thee: the heauens, and heauen
of heauens, yea the blessed Seraphins
with ioy together doe magnifie
thee, saying with humble confession,
holy, holy, holie, Lorde God of Sa-
uoth, the whole world is full of thy
glorie.

1 Esa. 6. 26
2 Reuel. 4. 8.

Especially at this time, O Father
most high, we thank thee for thy mer-
cy abounding toward vs, which of thy
great loue wherewith thou louedst
vs, yea, when wee were dead through
sin, diddest quicken vs together with

1 Ephe. 2. 4

gracious God, that
un and auoid fire
best hate, yea,
e doth abhorre, to
a lying tongue,
cent bloud, an hea
icked imagination
n running to m
e which bringeth
at soweth discord
od of our saluation
ill we deliuer our
y may watch to
in thy fight will wa
st protect vs in the
alamities deliuer
the seuenth let
in famine saue
tell from the power
vs from the scourge
en destruction
re; in death make
be beasts of the
ourage. Grant thi
er, for thy deare So
r Sauour Christ
lake. Amen.

Ephes. 2.6

7

Christ, and being raised with him, hast made vs to sit together in heauenly things, thereby to shew to all ages hereafter the exceeding riches of thy grace through thy kindnesse toward vs in Iesus Christ.

8

For by grace are we saued through faith, and that not of our selues, it is the gift of God; not of workes, least any man should boast. Besides, thou hast by thine holie Spirit sealed and prepared vs vnto good works which thou diddest before ordaine that wee might walke in them, and please thee in new obedience.

Esa. 63.7

We will remember the mercies of the Lord, yea, and praise the Lord for all that he hath giuen vs.

Great is thy mercie, O Lord, & thy goodnesse incomparable toward vs

Ecc. 18.3

Who shall bee able to expresse thy workes? or who canne seeke out the ground of thy noble acts? who shall declare the power of thy greatnesse? or take vpon him to tell out thy mercie? which is such, and so infinite, that it can neither bee augmented, nor diminished.

For looke how high the heauen in comparison of the earth; so gre

Psa. 103.11

for the mercie

mercie also towa

And as far

the West; so far

from vs.

as a father pitie

even so art thou

where thee.

though a moth

and take n

of her wombe, y

for we are wri

mercie of the L

infinite, and new

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for euer and e

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2 for the mercies of God.

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is thy mercie also towards them which feare thee. And as farre as the East is from the West; so far hast thou set our sinnes from vs. Psa. 103. 12

For as a father pitieth his owne children, euen so art thou mercifull to all which feare thee. 13

Yea, though a mother do forget her infant, and take no pitie on the sonne of her wombe, yet wilt not thou forget vs; for we are written vpon thine hands. Esa. 49. 15
16

The mercie of the Lord is vnchangeable, infinite, and neuer faileth, but daily ariseth new and fresh vpon vs. Lam. 3.
22, 23.

The mercifull goodnes of the Lord endureth for euer and euer vpon the which feare him, and his righteousness vpon childers children, such as keepe his couenants, and think vpon his commandements to do them. Psal. 103
17. 18

Thy mercy is on such as feare thee, from generation to generation. Luk. 1. 50

The mercie that a man hath, reacheth vnto his neighbour; but the mercie of the Lord is vpon all flesh, chastening, and teaching, and nurturing; yea euen as a shepheard turneth againe his flocke, so doth hee all them which receiue chastening, nurture, Ec. 18. 12

and doctrine.

Eccle. 18. 13 Mercifull art thou vnto all them which receiue correction, and diligently seeke after thy iudgements.

Isa. 54. 7 And although for a while thou forsakest vs¹; yet afterward in much fauor wilt thou gather vs together. In the time of thy wrath thou hidest thy face from vs for a moment, but for all that thy mercie toward vs is euermore.

Tob. 13. Blessed be thy name, O God of our Fathers, which when thou art angrie¹ shewest mercie, and in the time of trouble forgiuest the finnes of them which call vpon thee.

This thy goodnesse and ouerabounding mercie, which hath been from the beginning, and for euer shall continue ouer all which vnfaignedly repent; neuer languishing or failing, but abiding perfect alwayes in the highest degree, we wil praise and confesse from one generation to another.

Exod. 34 For gracious and mercifull is the Lord, patient, and long suffering¹, bent to shew fauour, and marueilously gentle towards all that call vpon him.

Psal. 117. Praise the Lord all yee heathen¹, and glorifie him all nations. For his mercifull kindnesse is euermore and

more

more toward vs.

Wee wil not keepe back thy louing mercie and truth from the great congregation : withdraw not thou thy mercies from vs, O Lord, let thy kindnes and truth alway preferue vs.

psal. 40
10. 11.

O let thy mercifull kindnes be our comfort according to thy word vnto thy seruants.

psal. 119
verse. 76

O deale with thy seruants according to thy great mercy, and teach vs thy statutes, that in like manner wee may bee mercifull toward all men without respect of persons or hope of gaine, willingly without morositie: that in thy iudgement we may finde mercie through the passion and death of thy Son Iesus Christ, which liueth and raigneth with thee in the vnitie of the holy Spirit a God, worlds without end, *Amen*.

psal. 119
verse. 124

Matt. 5. 7
24
44

4. A praier for an happie departure out of this world.

Most gracious God, thy yeares indure throughout all generations, and thy dayes are without ende or beginning: but

psal. 102
12



Job. 14. 5

the daies of man surelie are determined which hee can not ouerpasse^b; and the number of his mouthes are knowne to thee, thou hast appointed him his bounds which he cannot go beyond.

Psal. 90. 5

Thou hast numbred our daies, which vade awaie suddenlie like the grasse^c. For we are soone dispatched, and easilie consume.

Psal. 103. 11

Our daies are like a shadow^d, and wither away like grasse.

Iam. 4. 14

A man in this world is euen like a vapour that vanisheth away^e. For all

1. Pe. 1. 24

Esaie. 40. 6

flesh is grasse^f, and all the glorie thereof, as y^g flower of the field, which flourisheth in the morning, and afterward

Iam. 1. 10

Eccl. 14. 17

withereth and vadeth.

18

Psal. 103. 15

Psal. 39. 5

Behold^h our daies are to be measured, they are as it were a span long, and our whole age is nothing in respect

Psal. 116

10. 11

of thee. And verily euery man liuing is altogether vanity^h.

Psal. 144. 3

Esa. 38. 12

Our age is folden together, and taken awaie from vs like a sheeheard cotageⁱ; our life is cut off by our sinne like the threed of the weauer, which sodainly broke off.

1. Chr. 29

verse. 15

We are but strangers in this world, and sojourners, as were all our fathers.

for an happie departure
life speedily go
weauers shuttle,
Therefore, Lorde,
and the number
may be certified
live, and what is
huict vs, O Lorde,
wonderfull of our
promise to ou
nor long liues
ours, so shall w
deferring our
from day to day m
in this frai
as did that ric
thou hast much
for many yeares
drinke, and be n
withstading w
same night.
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cies an image,
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3. for an happie departure. &c.

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Our life speedily goeth away like the weauers shuttle, and it abideth not.

Wherefore, Lorde, let vs know our ende¹, and the number of our daies, that we may be certified how long we haue to liue, and what is yet to come.

Instruct vs, O Lorde, that being alwaies mindefull of our mortalitie wee neuer promise to our selues manie yeares, nor long liues in this pilgrimage of ours, so shall wee not liue securelie deferring our conuersion to thee from day to day^m, nor yet put confidence in this fraile and vncertaine life, as did that rich man, sayingⁿ, Soule, thou hast much good laide vp in store for many yeares, take thine ease, eate, drinke, and be merry: Whose soule not withstanding was taken from him the same night.

But giue grace that in thy feare we may dayly prepare our selues to depart out of this prison. For nothing is more certaine then death^o, though nothing more vncertaine than the houre thereof.

Therefore let vs haue alwaies before our eies an image, and meditation of our departure^p, the better to know.

1 psal. 39. 4.
psa. 119. 84

m Ec. 12. 1.
2. &c.
Ecclesi. 5. 7.
6. &c.
n Lu. 12. 19.

20

o Eccl. 3. 2.

p Ec. 18. 23.

Gal. 6. 14

Ticu. 2. 2

13

2. Pet. 5

2. Cor. 5. 1

know the fleeting and vanitie of this comberfome and vncertaine life, that we may liue to thee our God, being founde in faith, and strong in hope, looking with chearefulnes for the day of our departure, and the ioyfull appearing of thy Sonne Iesus Christ our Redecmer; and as long as wee abide in this tabernacle of our bodies with all studie ministering to our faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; vnto patience, godlines: vntil this tabernacle being laide away, we shall passe ouer to our dwelling place, not made with hand, but euerlasting in the heauens, where wee shall be clothed with eternall glorie and immortalitye, when this earthly house is put off, and destroyed.

Graunt also that trusting firmly to thy promises, we may bee ready and gladd to returne to our euerlasting and celestially cōtrie: for while wee are in this bodie we wander from thee our God, for now we walke in faith, not in the enioieng and possession of eternall goodes: wherefore, whether we be at home, or from home, let vs endeavour our selues to be acceptable

for a happy departure.
 fight.
 vs faithfull and
 looking for
 (for we know
 at the
 whether at
 in the dawning)
 of death be
 as it were caught
 we be found
 by prudence
 and re
 couer
 to be
 with Christ our
 Graunt also, that
 hauing escaped
 we may triumph
 and beholde
 of thine holy
 last wordes be that
 did utter vpon the
 saying, Father
 I commend me
 our speech is to
 O God, the gro
 and the houre of
 let thy seruantes
 because our ci
 uation, which the

3 for an happie departure, &c.
in thy sight.

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Make vs faithfull and wise seruants
awlaies looking for the comming
of our Lorde (for we know not when
hee will come ^x, at the euening or at
midnight, whether at the cock crow-
ing, or in the dawning) least by a sud-
daine houre of death beeing ouerta-
ken, and as it were caught in the fou-
lers trap ^y wee be found vnready; but
contrariwise by prudent watching in
true conuerſion and repentaunce may
continuallic couet to bee diſſolued ^z
and to be with Chriſt our Redeemer.

▪ Matth. 24
verſe. 45
Luk. 12. 41
^x Mark. 13
verſe. 35

^y Luke. 21
35

^z Phil. 1. 23

Graunt alſo, that at the point of
death, hauing eſcaped all hardnes and
tentations, we may triumph like con-
querours, and beholde the preſence
and power of thine holye Spirit; and
let our laſt wordes be that, which thy
Sonne did vtter vppon the altar of the
Croſſe, ſaying ^a, Father into thine
handes I commend my ſpirit; and
when our ſpeech is taken from vs,
heare, O God, the groanings of our
heartes.

^a Luke. 23
verſe. 46
Pſalm. 31. 5

And the houre of death beeing
come, let thy ſeruantes ^b depart in
peace, becauſe our eies haue ſeene
thy ſaluation, which thou haſt prepa-
red

^b Luk. 2. 29
30
31

Luke. 2. 32

red before the face of all people : a
light to bee reuealed vnto the Gentils,
and the glory of thy people Israel,
through our Lord Iesus Christ. Amen.

4. A praier for the nourish- ment of this life.



Onnipotent, and eternall
Father, which hast giuen
to thy Church certaine
promises of corporall
things^a; we thy children

a Iam. 1. 5

Iam. 5. 14

Luke, 11. 9

b Mat. 6. 11

Luke. 11. 3

c psal. 65. 9

10

Deu. 28. 11

crie vnto thee for our daily breade^b,
and else what pertaining to the susten-
tation of our mortall bodies.

Make our fieldes fertile, that the
seede sown maye come vp; and our
ground yeeld vs a ioifull haruest^c.

Prosper thou the labors of all arti-
ficers, and let their doings take good
successe.

d deu. 28.

14

psal. 144.

33. 14

Blesse, Lord, the works of our hands,
our heardes of cattell^d, and flocks of
sheepe, that they may prosper, and
encrease, and wee feele no barrennes,
desolation, nor decay.

e Deu. 28. 8

f pro. 10. 22

Send thy blessing into our barnes
and store-house^e. For^f it is the bles-
sing of God that maketh rich, and

for nourishment

plentie.

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vaine for vs to rise

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For thou Lord

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they may prosper
wee feele no barre
r decay.

blessing into our
use^e. For^f it is the
that maketh rich

4 for nourishment.

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causeth plentie.

Except the Lord builde the house^g, ^gpsa. 127.1
their labour is but lost that build it. It
is but vaine for vs to rise earelie, and
late to take rest, eating the breade of
sorrow. For thou Lord giuest to thy
beloued, sleepe they, wake they, much
plentie and all kind of happines.

2

Make vs therefore, bountifull God,
to loose our nets in thy Name^h, and ^hLuke. 5.5
to doo the works of our calling ear-
nestlie with inuocation of thy diuine
assistance, y by thy blessing wee may
haue good successe.

Protect all waifaring men, and tra-
uellers, either sailing by seas to farre
countries, or iourning by land for our
common welfare, that they may safe-
lie returne home againe.

Take thou the defence of Mer-
chants with their goods & richesⁱ, so ⁱEzech. 27
shal they be secure from al misfortune. ^{ver. 27. &c}
Dispose their mindes and wits, that
in their trafficke they may deale with-
out fraude, couen, and abuse of thy
Name, measuring all thinges accor-
ding to the rule of iustice, and therby
retein a good conscience^k. Make them ^kEcc. 13.25
to loue vertue, to keepe promise, to
obserue couenants, that no man op-
presse

1 Thes 4 I
verse. 6
1. Cori. 6. 8

presse or circumuent his brother¹, for
God is the reuenger of all such.

☞ Luke. 14
18. 19
20

Grant also to all buiers of villages,
houses, land, yokes of oxen, that^m for
the loue and desire of earthly riches,
and filthie lucre, they forget not the
kingdome of God, & so make excuse
that they cannot come to thy greate
and heauenlie supper, whereunto all
men are called by the Gospel.

☞ psa. 62. 10

Let them not delightⁿ in wrong
doing and robberie. If riches increase
let not their heartes be set vpon them,
but afore all things prouide for them-
selues the treasure^o hid in the field,
and the pretious iewell^p of thy cele-
stiall kingdome.

☞ Mat. 13. 44
p Matt. 13
verse. 45

To all workmen & labourers, grant
that they be faithfull in their busines:
make them also strong as well in body
as in iudgement.

Giue vs good seruants, vpright go-
uernors, an happie state of common-
weale, a wholesome temperature of
aire, health, peace, discipline, and such
like.

☞ 1. Timo. 6
verse. 10

Keepe our mindes from couetous-
nesse, which^q is the roote of all euill,
least beeing bewitched therewithall,
we swerue from the faith, and wrap

our

for nourishment
in many sorro
vs by thy Spirit
maie be cast vpon
and wee be conten
se vs moreouer th
by temporall bene
or selues with mea
ouercomming of
ing and drunkenne
blessings moder
patience to the po
murmur against
condition; neither
and so offend thee
commandements.
not rich men bee
or confident. i
but in thee the li
giuest to vs ab
to enioy) that the
rich in good worke
to giue, glad
ing vp in store fo
foundation aga
that they maie
things wee doere
denie them ne

our selues in many sorrowes. But gouerne vs by thy Spirit, that all our care maie be cast vpon thee our Father, and wee be content with daylie bread.

Mat. 6. 20
Luk. 12. 33
1. Tim. 6. 17
Psal. 55. 33.

Blesse vs moreouer that wee abuse not thy temporall benefits, neither glut our selues with meat and drinke, to the ouercomming of our hearts by surfetting and drunkenesse, but may vse thy blessings moderately to our comfort.

Luk. 21. 34

Giue patience to the poore, that they neither murmur against thy will, and their condition; neither enuie their betters, and so offend thee, and breake thy commandements.

Let not rich men bee either high minded, or confident in vncertaine riches, but in thee the liuing GOD, (which giuest to vs abundantly all things to enioy) that they doe good, and be rich in good workes, that they bee readie to giue, glad to distribute, and laying vp in store for themselves a good foundation against the time to come, that they maie obtaine eternall life.

1. Tim. 6. 17
18
19

Two things wee doe require of thee our God denie them not before we dic,

Pro. 30. 7

die. Remoue from vs vanitie and lies; ^{thy members}
 Prou. 30. 8. giue vs neither pouertie nor riches, on- ^{thine falleth out con-}
 lie graunt vs things necessarie for this ^{uous wickednesse}
 life; least peradventure being full, wee ^{godly, euen thro}
 9 should denie thee, and say, Who is ^{perousnesse do pure}
 God? or being oppressed with pouerty ^{the hatred of the w}
 we fall to stealing, and take the Name ^{cially it is incident}
 of thee our God in vaine, Amen. ^{be abhorred of the}

5. A prayer for the afflicted,
 and such as suffer per-
 secution.

^a Luk. 9. 23

24

Mat. 16. 24

Mark. 8. 34



Christ eternall GOD, ^{of the godly, v}
 which hast commanded ^{thy can be safe and}
 vs to denie our selues ^{as are sought by}
 and daylie to take vp ^{our crosse, and followe}
 our crosse, and followe ^{before we beseech}
 thee our Captaine and master in much ^{of all persecuted}
 patience. ^{take, against wh}

For it cannot be auoided, but that ^{ids are vsed, and li}
 all which desire to liue godly ^{as manie as f}
 2. Tim. 3. thee our Lorde, must suffer persecu- ^{redetained in priso}
 12 tion. ^{ed before Councel}

And wee cannot be thy seruants and ^{afore Kings an}
 souldiours, vnlesse we can abide the per- ^{mented with exqu}
 secution of the greater part of man ^{ishments for th}
 kind. For Satan the Prince of th ^{religion; for su}
 10. 14. 30. world ^c, will neuer surcease from ar ^{in their natie so}
 ming his villaines with furious ^{esse a}
 gain

on Saturday

from vs vanitie and
pouertie nor riches
things necessarie for
adventure being
thee, and say, We
g oppressed with pay-
ng, and take the
od in vaine, Amen.

er for the afflicted
such as suffer per-
secution.

Christ eternall G
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ble we can abide
the greater part of
Satan the Prince
ll neuer surcease to
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5 for the afflicted.

gainst thy members ^a.

And it falleth out commonly in this
licentious wickednesse of the world,
that the godly, euen through the zeale
of righteousnesse do purchase to them-
selues the hatred of the wicked.

Especially it is incident vnto Christi-
ans to be abhorred of the maior part of
mankind ². For flesh in no case can a-
way with the preaching of the Gospel,
and none can well suffer the reprehensi-
on of their vices.

Hence arise persecutions for the de-
struction of the godly, whereby in no
place they can be safe and secure, but
their ends are sought by all kinds of
crueltie.

Wherefore we beseech thee, on the
behalfe of all persecuted for righte-
ousnesse sake^s, against whom despight-
full words are vsed, and lies inuented;
and for as manie as for thy Name
sake are detained in prison, fettered,
attainted before Councils³; whipped,
brought afore Kings and Princes to
be tormented with exquisite and di-
uerse punishments for the confession
of true religion; for such as are exi-
led from their natie soyles⁴, bani-
shed, **P**oiled of their goods, abhorred

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4 Ioh. 15.
20

• Io. 13. 18
19
20

Mat. 5. 10
1. Pet. 3. 14
1. Pet. 4. 14

8 Matt. 10
16
17
18

b Heb. 11.
35. & c.
2. Cor. 6. 4.
5. & c.

of

of the world, tried by torments, racked, hanged vpon forkes, vpon wheelles, killed by swords, like sheepe for the slaughter, murdered and throwne out to be deuoured of the rauenous and cruell beastes for thy Gospels sake ⁱ.

ⁱ 1. Pet. 4. 14. All these assist, and laie to thine
 Matt. 5. 10. hand for our strengthening, that the
 11 glorie and Spirit of God may rest vpon vs ^k, by whose consolation we maie
 * 1. Pet. 4 suffer all troubles, and by an inuincible
 14 courage get the victory in all these, and neuer fall from the hope of our saluation.

Grant therefore that wee may haue the testimonie of a good conscience ^l, knowing that we are punished vnder seruedly, not as murtherers ^m, or theeues, or euill doers, or busie-bodies in other mens matters. And suffering
 16 as Christians let vs not be ashamed, but glorifie God on that behalfe.

Giue vs grace to account it for exceeding ioy ⁿ, when we fall into diuers tentations and afflictions; and to glorie therein ^o. For affliction bringeth forth patience; patience, experience; experience, hope; & hope maketh not
 3
 4
 5 ashamed.

And

for the affliction
 let their example
 did suffer the like
 a comfort vnto v
 godly persecute th
 were before vs.
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 to be followed
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 which suffer persecuti
 the sake ^l, for theirs
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 ue thee.
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 fortitude from a
 bold and stout cou
 uice ^x, that they a
 to suffer shame, a
 non for thy name.

Saturday

5

for the afflicted.

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And let their example which before vs did suffer the like in their bodies, be a comfort vnto vs. For so did the vngodly persecute the Prophets which were before vs.

p Matth. 5.
12

And especially thy steppes, which are left to be followed & are aboue all to bee allowed of. For thou diddest say, The seruant is not greater then his maister ; if they haue persecuted me, they will persecute you also.

1 Pe. 2. 21

1 Io. 15. 20

Finally also giue grace, that, respecting the vspeakable reward which of thine only mercie thou diddest promise to all which perseuer vnto the end, by thine assistance we may overcome all the grieuousnesse of affliction.

1 Mat. 24.
13.

For blessed doest thou pronounce them which suffer persecution for righteousness sake, for theirs is the kingdome of heauen ; that when they are prooued, they may receiue the crowne of life which thou hast promised to such as loue thee.

1 Mat. 5. 10

1 Iam. 1. 22

Wherefore indue all in affliction with thy fortitude from aboue, that with a bolde and stout courage they may reioyce, that they are counted vorthie to suffer shame, and all kinds of affliction for thy name.

1 Act. 5. 41
1 Pet. 4. 13

Make

Make them constant in the true confession, that through the consideration of cruel punishment they depart not from the faith, and forsake the profession of true religion.

Likewise shew forth thine omnipotence, and with thy mightie hand deliver them from the power of tyrants; from the mouthes of Lyons², & violence of fire.

And as concerning such, whose bodily deliuerance were not best, but are fittest for martyrdom, those strengthen in the midst of paine, that they feare not such as kill the bodie^a, but cannot kill the soule; that being afflicted according to thy will, they may commit the keeping of their soules to thee with well doing^b, as vnto a faithfull Creator, and so though they leese (as mai seeme) their soules in this world, ye

shall they find them safe^c and blessed in another life which is eternal^d, where thou liuest and raignest with the Father in the vnitie of the holy Spirit a God for euermore,

Amen.

Ro. 8. 35.
36.

Hebr. 11.
33. &c.

Matth. 10.
28

1. Pet. 4
19

Matth. 16.
25

Luk. 17. 13

Matt. 26.
46

Ioh. 5. 29.

Reuel. 21. 4

prayer for V
and orphane

Most mer
full GOD
phanes¹,
dowes; I
from heau
rest our labor, an
hands all our

more is left vnto
helper of the fa
doth heare the
thou preparest the
hearkeneth
the fatherles and
ght, that the ma
more exalted ag
beseech thee, O
ranger, haue the
all widowes and
for them, by m
and nourishment
pie on them: in
and necessities, str
hande and de
the widow,

6. A praier for Widowes, and orphanes.



Most merciful and faith-
full GOD, father of or-
phanes^a, & iudge of wi-
dowes; Looke downe
from heauen, thou which

^apsa. 68.5

confidest our labor, and sorrow, and
concerning such, who in whose hands all our saluation doth
ce were not best, consist.

The poore is left vnto thee: for thou
art the helper of the fatherles^b. The
Lorde dooth heare the desire of the
poore, thou preparest their heartes, and
thyne care hearkeneth thereunto: to
helpe the fatherles and widow vnto
their right, that the man of the earth
be no more exalted against the mise-
rable.

^bpsalm. 10
vers. 14. &c

Wee beseech thee, O most righte-
ous auenger, haue thou a considera-
tion of all widowes and orphanes, and
prouide for them, by ministring cloa-
thes and nourishment vnto them;
haue pitie on them: in all their pe-
rils, and necessities, stretch out thine
helping hande and deliuer them as
thou doste the widow, whose pitcher
of

Amen.

2. Kin. 4g
verse. 2. &c.

of oile by the Prophet Elias thou didst
delt so increase with thy blessing, that
not only she deliuered her children in
bondage for debt out of the handes of
hir creditors; but also of the oile shee
solde, had wherewith to susteine both
hir selfe and hir children.

psa. 146. 9

For thou art the Lord which carest
for strangers, and releuest the father-
les and widowes, but destroiest the
waies of the vngodly,

Ec. 35. 14
15

Thou art touched with a care of the
afflicted, and despisest not the desires
of the fatherles, nor the widow when
shee poureth out her prayers before
thee. For the teares running down
cheekes of the widow ascend vp into
the heauens, and her crie against him
which wrings it out.

Deut. 24
verse. 17
Esai. 1. 17
psalm. 81. 3

Grant therefore, mercifull God, that
in the sight of al gouernors, and iudges
they may find fauour, and haue equal
iudges and Patrones of their mat-
ters: that the iudgement of the
stranger and fatherlesse bee not per-
uerted, nor the cause of the widow
neglected; but that iudgement may
bee sought according to thy lawe; the
oppressed holpen; iudgement giuer
for the Orphane and the widow.

Defend vnto orph.
O 3.

defended.

For thou hast giuen a straight com-
mandement vnto all iudges, saying ^g Ierc. 22. 3
Keepe equitie and righteousnesse, deli-
uer the oppressed from the power of
the oppressor, do not greeue nor op-
presse the stranger, the fatherles, nor
the widowe, and shed none innocent
blond.

For thou art the G O D which wilt
auenge thine elect ^h, that crie vnto ^h Luk. 18. 7
thee, thou keepest truth for euer and
euer ⁱ, doing iustice to the oppressed
with wrong ⁱ. ⁱ ps. 146. 6
⁹ ^k ps. 35. 10

Now deliuer, O Lord, the father-
les, and widowes out of the pawes of
auening theeues, which cate vp the
houses of widowes ^l vnder the pre-
sence of godlines, and colour of right. ^l Mat. 23. 14
^{Mar. 13 40}

Deliuer them out of the handes of ^m Esa. 10. 1
wicked iudges ^m, which faine and in-
uent lawes to suppress the poore, and
to hurt the cause of the baie among
the people, that widowes may bee a
prey for them, and that they may rob
the fatherles: such peruerse iudges,
O God, in the daie of their visitation ³
and calamity from a far thou wilt vt-
terly destroy.

Appoint vnto orphanes and wid-
O I. dows.

Widowes faithfull patrones, which will be touched with an earnest care of their welfare.

Also giue vs willing minds to pleasure widowes and fatherles children, according to our ability, to deliuer the poore when he criethⁿ, and the fatherles, which hath none to helpe to helpe him that is readie to fall: to

13. &c comforte the widowes heart, ever more to bee as fathers to the fatherles, and from our tender yeares minister instruction to the widowes and suffer them neuer to perish, in blessing to blesse them, and to fil them with bread^o,

• Job. 29
12
• ps. 22. 15
James. 1.

27 For pure religion, and undefiled before thee, O God our Father, is to visit the fatherles and widowes their aduersitie, and to keepe our selues vnspotted of the world.

For he which is mercifull towards the orphane, as a father, and shewet himselfe as an husband towards his mother in taking the defence of their cause vpon him, he shall be as an obedient sonne of the Highest, and though GOD wilt more fauour him, than mother can pitie her sonne.

But they which despise the



an

Saturday

& for Widowes and orphanes.

267

patrones, which and teares of the widow¹, and keepe 9 Iob. 38.
an earnest care of backe their loafer, that the fatherlesse 16. 17
eat not thereof, and suffer them to pe-
rish for want of clothing and apparell, 19
yea, which lift vp their hands to afflict 21
them, that grievously be punished, their 22
shoulders shall fall from their ioints, and
their armes be broken from the bones
of them.

widowes heart, O mercifull God, extend thy fauour
as fathers to them, upon all widowes, that at all times, and
in our tender years in all afflictions they may trust in thee
the living God, & continue in suppli-
cations and prayers night and day, bee-
ing diligent in all good workes, not
occupied in pleasures, neither wanton,
idle, wandering from house to house, no
ratlers, nor busie bodies, no speakers of
things vncomely, nor giuers of occasion
whereby thy word may be blasphemed.

1. Tim 5.
5 6

Keep all parents, that they being ta-
ken away either by warre or vntimely
death, their wiues be not widowes, and
their sonnes orphans, running here &
there a begging, be thou their hel-
per: euen for Christ his sake.

Exod. 22.
21.

our Lord and Sa-
uour, A-
men.

7. A prayer against desperation.



Most mercifull GOD,
greatly haue wee fin-
ned^a, and, alas, are
guiltie of manifold
crimes.

^aDan. 9. 8.

For this cause diuersly is our consci-
ence clogged: so that we are wonder-
fully agast, beholding such bloudie
wounds of our soules.

And albeit thy Gospell dayly doth
offer vnto vs in good sooth, forgiue-
nesse of our finnes, through thy meere
grace^b: yet our faith is maruellously
weake by reason of the infirmities of
our flesh, and dayly batterings of
Satan, which by craft endeouureth to
plucke vs from all hope and consola-
tion.

^bGal 1. 5

Therefore vnto thee doe we crie, O
most holie Father, and eternall God,
keepe vs in thy name, that in tenta-
tions and extremities we neuer faint
courage.

Moderate and mitigate our vexa-
tions, let them come to a ioyfull ende
that we fall not into the most heinous

Against des-
peration, and
incredulitie, and
comfort vs, that in
we may trust in t
and righteousnes

as neuer despar
grace, nor think
sed and blasphem
finnes are moe

believs Lord^d, a
and we shall be
blecuc, that whe
grace doth mor

hath raigned vnto
hath raigne thro
to eternall life

Christ, Sauour of
trious God,
hath vpon vs lik
eternall Oratour

thy talkest to me
and inwardly
thy light whi
faith, and co
rich thee from t

increase fair
and strengthen
this certainly is

prayer against
desperation.

sinne of incredulitie, and despaine.

Comfort vs, that in the middes of death, we may trust in thee, the God of our life and righteousness.

Most mercifull God

greatly haue we

ned, and, al

guiltie of man

crimes.

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beholding such bl

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Let vs neuer despaine of thy mercie and grace, nor thinke with Caine^c that cursed and blasphemous wretch, that our finnes are moe than may bee forgiuen.

O staie vs Lord^d, according to thy word; and we shall be safe. Let vs alwayes beleeue, that where sinne aboundeth^e grace doth more abound; and as sin hath raigned vnto death, so, that grace doth raigne through righteousness vnto eternall life by Iesus Christ our Lord.

O Christ, Sauour of the world, and most gracious God, whose mercie commeth vpon vs like a streame, and art the eternall Oratour^f, which both outwardly talkest to mankinde by thy Gospell, and inwardly in our heartes inflamest thy light which is true confession, faith, and comfort in thee: we beseech thee from the bottome of our hearts, encrease faith^g, establish hope, and strengthen patience within vs.

For this certainly is true, that one little

c Gen. 4. 83

d Psal. 119

117

e Ro. 5. 20.

21

f 1. Tim. 2.

5

g Luk. 17. 8

little droppe of thy most sacred bloud, shed for vs, is of more power to saue vs, then all our enormous and manifold sinnes to condemne vs.

Blessed Trinitie,

Wherefore looke backe vpon vs, O Sauour, with thine eyes of mercie, as thou lookedst backe vpon Peterⁿ, in the hall of the high Priests house, after he had both renounced thee¹, and cursed himselfe; least through diffidence wee fall from thy grace, as Iudas the Traitor did, which hung himselfe, and afterward brake in the middes, where by all his bowels gushed out¹; and soe commit the like offence and sin against the holy Ghost.

Luk. 22. 61

Mark. 14. 71

Matt. 27. 5

Acts 1. 18

O God the holy Ghost, bee thou present with vs at our extreme neede when the diuell will accuse vs, our conscience beare witnesse against vs; when the cogitations of hell, death will daunt vs; when we be environed with horrible dangers and tentations; when the whole worlde will forsake vs, and all things set themselves against vs, strengthen our hearts, O comfortable Spirit, at that time with the seale of thy testimonie that vndoubtedly wee may beleue the forgivnesse of sinnes, the re

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tion of the flesh, and euerlasting life,
which shall be giuen without faile to vs,
and to all beleeuers.

O blessed Trinitie, and eternal God
of one essence, giue grace that in
euerie combate, and especially at the
point of death, being mindfull of
thy couenant made with vs at our chri-
stening, and of thy most comfortable
promise annexed: Hee which belee-
ueth, and is baptised shall be saued ^m, ^m Mark. 16
wee may neuer doubt either of thy 16
mercifull good will toward vs, or of
the free remission of our sinnes, but
by often remembering this signe and
couenant, may dayly more and more
bee confirmed in faith, and hope of
perpetuall happinesse, and apply thy
benefits, which certainly thou hast
promised, and faithfully wilt per-
forme vnto our selues. For thy pro-
mises made vnto such as beleeue and
trust on thee, be not vaine, and to no
purpose.

Likewise vpholde our soules by the
Sacrament of thy Supper, that streng-
thened with the seale of this newe
Testament, we may bee the more cer-
taine, and confirmed touching our
reconciliation, and euerlasting righ-

teousnesse, and a'wayes beare it fixed in our minds.

▪ Gal. 3. 15 For if the testament of a manⁿ which is proued after the death of the testator ° be not smally accounted of; much more should the last testament, and holy sacrament of our Sauour Christ, remaine pure, in continuall force and remembrance.

O blessed Trinitie, and eternall Vnitie lift vp our sorrowfull hearts, and poure vpon vs the whollsome comfort of heavenly blisse; at the point of death refresh vs with the sweete sight of thy cheerefull countenance, that with exceeding ioy wee maie desire to depart, and to come into thine heavenly house, where thou liuest and raignest a God for euermore, *Amen*.

8. Euening Prayer on Saturday.



WE will confesse thee, O Lord, and king^a, and praise thee, O God our Sauour: we giue thanks vnto thy Name.

Or

▪ Sirac. 51. 1

For thou art our defender, and hel-
per, and hast preserued our bodies
from destruction, and from the snares
of the slanderous toonges, and from
the lips that are occupied with lies.

Thou hast bin our helper from such
as stood vp against vs, and deliuered
vs after the multitude of thy mercies;
and for thine holye Name sake from
the roaring of them which were rea-
die to deuour vs; out of the hands of
such as sought after our liues; and
from the manifold afflictions which
we had, from the deepe of hell, from
an vncleane toong, from lieng words,
from false accusations, and from vn-
righteous sentence.

Our soules shall praise the Lord vn-
to the death: for our liues drew nigh
vnto hell downward. Euils enuironed
vs on euerie side, and there was no
man to helpe vs. We looked about
if there were any man to succor vs, but
there was none.

Then thought we vpon thy mercie,
O Lorde, and vppon thine actes, that
thou euer hast done of old. For thou
deliuerest al which put their trust in
thee and riddest them out of the
hands of their enemies.

Then we lifted vp our praier from
the earth, and praied for deliuerance
10 from death. We called vpon the Lord
the father of our Lord, that hee would
not leaue vs without helpe in the day
of our trouble, and in the time of the
proud.

11 We will praise thy name continual-
ly, yeelding honour and thanks vnto
12 the same. For our praier were heard,
and thou hast saued vs from destruc-
tion and from all euill.

Therefore we will acknowledge,
and praise thee, wee will magnifie thy
Name, for keeping vs from our youth
vntill this present weeke, and for pro-
tecting vs alwaies of thy gracious mer-
cie.

Righteous and mercifull God, be-
fore thee do we sigh, beseeching thee
by the death and buriall of our Lorde
and Saviour Christ thy welbeloued
Sonne, that thou wouldest vouchsafe
b. 32. 1 to couer, and bury all our misdeeds
2 whatsoeuer from our infancie vntill
Psal. 5 1.9 this present houre either wittinglie,
or ignorantlie wee haue committed,
and especiallie those which this weeke
wee haue done in thought, word, or
deede, against thy diuine Maestie
and

and commandements, all which to thee alone which knowest all thinges we confesse with broken heartes, and lowly spirits, beseeching thee to pardon them, and to forgiue al our sinnes, whereof thou knowest wee are guiltie, and to deliuer vs from all euils both present and to come.

O Lorde heare the voice of our praier, incline thine care vnto vs in the daies of our necessitie, when wee shall crie vnto thee.

psa. 116. 2.

The snares of death haue compassed vs about, and the streights of hell haue taken holde of vs, we haue lightened vpon sorrow and trouble.

Notwithstanding we will call vpon the Lorde, O Lorde, we beseech thee deliuer our soules.

Gratious is the Lorde, and righteous, yea, our God is mercifull.

The Lord preserueth the simple: we were in trouble, & he helped vs.

Turne then againe vnto your rest, O our soules, For the Lord will blesse yee.

Thou wilt deliuer our soules from death, our eies from teares, and our feet from falling, that wee may walke before thee in the lande of the liuing.

O Christ, God, and Sauour of the world : saue vs, Lord, watching; keep- vs sleeping, that in peace we maie both rest and wake.

Be thou our light in darkenes, then shall our life be as cleere as the noone daie^a, and shine forth as the morning, so that with confidence, and securitie we may laie downe and sleepe, and none shall make vs afraid, because thou art our protector.

O Son of righteousnes, and brightness of perpetuall charity, lead vs into the vision of thy light, where thou shalt euerlastingly shine vppon vs, and thou God be our glory. The Sunne there shall not go downe, neither the Moone be hid^b: but thou Lord, shalt bee our euerlasting lighte^c, that our sorrowfull daies may take an end.

Graunt likewise that leauing this place of darkenes wee may be translated into the true and new light, which we now looke for through faith, vntill the perpetuall morning appeare vnto vs, that wee maye beholde thee in a cleare light face to face, where shall bee no light, wee shall neither neede candle, nor light of the Sunne but thou Lord wilt lighten vs.

Evening pra
holic Spirit, God
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parteth, our h
mouth dumbe,
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fences for sake v
eternall life, th
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sence, and so
quietly to
nall life,
men.



Job. 11. 17
18

1. Cor. 13. 25
Esa. 60. 19

1. Cor. 13. 25

O holie Spirit, God, be thou a light
vnto vs at our last gaspe, when our
harts pant, our strength faileth, our
sight departeth, our hearing is deafe,
our mouth dumbe, when our feete
cannot go, nor our hands feele, when
al our senses forsake vs, giue vs some
sense of eternall life, that wee may taste
in this worlde the beginnings of thine
euerlasting ioie; and at our depar-
ture out of this worlde beholde

by faith thy diuine pre-
sence, and so sleepe
quietly to eter-
nall life, A-
men.



Here

Here followe certaine peculiar praier for some speciall persons.

A praier for any Preacher or Shepheard. of soules.



Eternall God which of thy great mercie haste vouchsafed to call mee, a miserable and moſte vnworthy man, to the minifterie of thy Goſpell, and haſt appointed mee to bee a feeder of ſoules ^a, and a fiſher of men ^b and now at the length ſegregated me, according to thy good pleaſure, to preach the worde of ſaluation vnto this flocke, and people committed to my charge.

With lowlines of ſpirit and ſighes vnſained I beſeech thee, O Chriſt, which art our chiefe ſhepheard ^c, and Archbiſhop, make mee an able miniſter of the newe Teſtament ^d; a choſen veſſell ^e, and profitable inſtrument for the carrying of thy meſſage before the nations, and Princes of this worlde, as it becommeth the miniſter

^a Eph. 4. 11

^b Luk. 5. 10

^c 1. Pet. 5. 4

^d 2. cor. 3. 6

^e Act. 1. 15

for anie preacher
and faithfull
series of God, an
idol, or idle she
Workethou effect
and grant good su
ges, that fruitfully
auditors the heal
only tooode of their
x sincere preachin
word, without al
ning of the same.
ke not fro my lip
and let mee ne
imaginations o
or the vaine
one heart i, but
thy worde, and
to the vertue wh
that in all thi
be sought of me.
that I followe not
feeding my selfe
locks; but giue me
of their well doing
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er for any Preacher
r Shepheard.
of soules.

Eternall God
of thy great
haste vouchsafed
call mee, a miserable
and moste vniuer
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e, according to thy
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ines of spirit and
eech thee, O Ch
chiefe shepheard
make mee an able
ve Testament
nd profitable instrum
ng of thy message
s, and Princes of
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for any preacher &c.

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of Christⁱ, and faithfull dispenser of ^f 1. cor. 4. 1
the mysteries of God, and neuer let me
proue an idol, or idle shepheard.

Worke thou effectually through
me, and grant good successe vnto my
doings, that fruitfully I may vtter to
mine auditors the healthfull ^s, and ^g 1. Cor. 15
heauenly foode of their soules, which ^{veric.} 12.
is the sincere preaching of thy gra
tious word, without all corruption, or
deprauing of the same.

Take not fro my lips the worde of
truth^h, and let mee not speake either
the imaginations of my foolish
braine, or the vaine perswasions of
my owne heartⁱ, but may vtter thine
heauenly worde, and minister accor
ding to the vertue which thou doest ^h Psal. 119
graunt^k, that in all things thy glorie ^{veric.} 43
may be sought of me. ¹ Ier. 23. 10

That I followe not after couetous
nes feeding my selfeⁱ, and forsaking ^h Exe. 33. 2
my flock; but give me such an earnest ¹ 1. Pet. 3. 2
care of their well doing, that without
constraint cheerefullie^m, and glad
lie, being bound therunto, I may dis
charge mine office. ^m 1. Cor. 9
^{veric} 16
17

That I bee not desirous of filthy
lucⁿ, but with a willinge mind may
profit the Church, neither as an ex
erciser ¹ 1. Pet 5. 2
3

erciser of authoritie ouer my flocke,
but that, euen through an hartie
zeale of thine holye Name, I maie
feede and make fat, in the plentifull
and goodlie pastures ° of thy pure
werde, thy sheepe committed to my
trust.

• Ezech. 34
verse, 14

• Ezech. 34
verse, 16

• Jer. 48 10

That I may reteine a diligent con-
sideration of the weaker sorte, and
help the feeble, heale the sicke, streng-
then the bruized; that I maye bring
home that which is seduced, and seeke
that is lost, and carefully prouide for
that which is strong; that I labour not
in mine office negligentlie, nor ac-
complish the worke of thee my mai-
ster with deceit.

O almighty God, whose dwelling
is aboue the cloudes, which hast ap-
pointed mee a keeper and watchman
for thy people, to forewarne the
simple that they bee not, through the
subtiltie of vaine teachers, deceiued,
seduced and made a praie, and I poile
for the beastes of the field, make me
so watchfull and careful ouer thy flock,
that couragiously I may withstande
and beate awaie those rauening
wolues which teare and scatter thy
flocke, and by reprobuing and resisting
their

• Ezech. 33
verse. 2. & c

• Ezech. 34.5

• Mat. 7.15

for anie Preach
heresies ouercom
me that vttera
which none may
me a learned y
to diuide thy v
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readie to admo
the weake, and,
weaknesse
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and modestly to
recovered; but
do sinne without
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arding the perfor
example may fe
ickednesse.
onne of God, ou
for, which hast ord
ce crying, in
ce of thine hol
alt my voyce lik
clare their wicked
and neuer shew
dog, which ca
not be partaker
of their

authoritie ouer their heresies overcome false Pro-
phets.

Give me that utterance and wise-
dome, which none may resist or gain-
saie.

Grant me a learned y. and eloquent
utterance to diuide thy worde rightly;

and wisdom distinctly, and in right
order to propose the same, and to bee

able and readie to admonish ², and to
comfort the weake, and, if anie offend

through weaknesse ^a to winne him
vnto well doing by the spirit of meek-

nesse; and modestly to rebuke such as
may be recouered; but those which o-

penly do sinne without blushing, to
take vp before the congregation ^b,

not regarding the person, that the rest
by their example may feare and forsake

their wickednesse.

O Sonne of God, our continuall in-
tercessor, which hast ordained mee to

be a voyce crying ^c, induc mee with
the grace of thine holy Spirit, that I

may exalt my voyce like a trumpet ^d,
and declare their wickednesse vnto thy

people, and neuer shewe my selfe as a
dumbe dog ^e, which cannot barke: so

shall I not be partaker of their sinnes,
nor guiltie of their condemnation,

^a Matt. 10.

19

^b Luk. 21.

15.

^c Esa. 50.4.

^d 2. Tim. 3

16

^e Gal. 6.1

^b 1. Tim. 5

20

^c Esa. 40.39

^d Esa. 58.1.

^e Esa. 56.10

nei-

neither wilt thou require their bloud at
mine hands.

Exe. 3. 18

Exe. 33. 8.

Wherefore againe, and againe I
beseech thee, assist mee euermore that
through an open and bolde reprehending
of their wickednesse, I may deli-
uer my soule in the day of wrath, and
teach thy wayes vnto the wicked
whereby the vngodly may repent.

Ps. 51. 13

Finally, so blesse mee with thy fa-
uour, that I may walke in thy feare, as
it becommeth me, and be an exam-
ple of good life vnto my flocke, least
while I preach vnto others, my selfe
proue a castawaie; that in no case
through my wicked conuersation
I giue occasion to any man of blas-
pheming thy word; and that in trou-
bles and persecutions I faint not, but
may suffer patiently the reproch of
this world, and the manifold troubles
that Satan stirreth vp to disquiet thy
Church.

1. Pet. 5.

1. Cor. 9.

17

Roman. 2

24

1. Cor. 4. 16

2. Thes. 3. 9

1. Cor. 11

Graunt also to as manie as shal
heare thy word from my mouth, that
they may firmly with mee beleue
the same, and be the followers of me
as I followe thee, and haue confi-
deration of such as walke so, as be-
commeth Christians, that together

for any hearer of
continue in faith
in thine owne sake

Prayer for an
of Gods wo

Crue t
thaks,
Father
Iesu C
what p
thine
mercy
continually t
men wonderfull i
edge of thy wil to
forth of thy tru
thanks I ascrib
chiefly for allowi
preachers in the
hering together
all mankind to
die of Christ.

ably I beseech
continue alway
worde through
vnto thy selfe
gregation, and
with thy Spirit o
I may assent
wee

for any hearer of Gods word.

we may continue in faith and patience,
euen for thine owne sake, Amen.

A Prayer for anie hearer of Gods word.



Giue thee most hartie
thāks, O eternal God,
Father of our Lorde
Iesu Christ, for that it
hath pleased thee of
thine vnspēakeable
mercy and goodnesse
in all ages continually to send into the
world men wonderfull in thy gifts, and
knowledge of thy wil to be renewers &
speakers forth of thy truth^a.

^a Matth. 23

34

Like thanks I ascribe vnto thy sa-
cred Maiesty for allowing vs shepherds
^b, and preachers in these our dayes for
the gathering together of thy Church
out of all mankind to the building of
the bodie of Christ.

^b Ephe. 4. 2
12.

Humbly I beseech thee, gracious
God, continue alway among vs thy
pure worde through thy Ministers;
gather vnto thy selfe an everlasting
Congregation, and so instruct mine
heart with thy Spirit of truth, that vn-
faine I may assent to thy whole-
some

A Prayer.

some word, proue a liuely member of
thy body, and being incorporated in-
to that society which both in this world
doth sincerely confesse thee, and euer-
more extoll thine holy Name.

Keep those preachers, which thou
doest, & wilt giue in the certaine know-
ledge of thy blessed will, that they may
from time to time both open vnto vs
thine intent concerning the repairing
of mankind, the saluation, and redemp-
tion of our soules through thy free
mercie; and also teach vs how to liue
in new obedience, and to abstaine from
carnall desires - which fight against the
soule.

1. pet. 2. 11

Inspire thy ministers and prea-
chers of thy worde with thine holic
Spirit, that they may vtter thy will
purely as they haue receiued it from
thine hands, retaining the forme of
wholesome wordes, and sounding
onely that doctrine which is vttered
by thy Sonne out of thy bosome.
For otherwise, departing from the
order of faith, & the rule of thy word,
they will greatly obscure the light of
thy doctrine; and obtrude vpon vs
the vanitie of their owne inuentions.
Wherefore let them speake thy word
not

1. Tim. 1

23
Ioh. 1. 18

A Prayer.

for any hearer of Gods word.

285

not deccitfully¹, but sincerely, euen as ^f 2 Cor. 4. 2
from thee, and in thy sight.

Graunt also, that by transforming
thy ministerie into policie, they lord
not ouer thine elect^s, neither con- ¹ 1. Pet. 5. 3
tend about superioritie and primacie in
thy Church; but onely seeke the glorie
of thy name, and the saluation both of
themselues and vs.

Giue the libertie of speecch holdly², ^h Eph. 6. 19
without feare to blame and rebuke all
false doctrine, blasphemous superstiti-
on, and abuses in thy Church.

Open vnto them the doore of vtte-
rance³, that they may speake the my- ⁱ Col. 4. 3
steries of Christ, and manifest them as
they ought to doe. so shall their doings
be profitable vnto the godly.

Assist them also with thine especiall
grace, that they disgrace not their do-
ctrine by impuritie of life⁴, but let their ¹ 1. Tim. 3
conuersation answer vnto the doctrine ^{2. 3. 4. & 6.}
which they teach and preach.

Especially for the shepheard of my
soule, from whose mouth I learne thy
blessed will, I heartily pray, that thou
wilt keepe him in religion, sincere
and pure from enormous offences in
outward conuersation; endue him
with a long and healthfull life, if it bee
thy

thy good pleasure, that many a good
daie & yeare he may continue in prea-
ching the glad some voice of thy gra-
cious Gospell among vs without con-
tention and strife.

And, O Sonne of God, which art
the Lord of all the flocke, work thou
effectually by thy Preachers, speake
thou within vs to our hearts the blessed
will of thine eternall Father, and con-
firme thy doctrine in our mindes by
thine holy Spirit.

Grant that we may truly know and
discerne the same from the howling of
woolues, and from the inchaunted
songs of seducing hirelings, & grant
that we may know thee, euen as thou
knowest thine heauenly Father, and
walke religiously, and righteously in
thy sight, shewing our selues to bee of
that holy seed which praiseth thy name
for euermore.

Come holy Spirit, open mine heart
and cares that I may conceiue the pro-
fite of thy wholesome doctrine, and
the sweete comfort reuealed in thine
holy word, by the preaching of the
Gospell.

O Lord, I acknowledge with
my sluggishnesse, and carelesnesse
seeking

sure, that many seeking thy trueth, and bewaile the
e may continue in wretched coldnes, and hardnesse of
some voice of thine heart, beseeching thee to indue
among vs without mee with an vnfeyned longing, and
rise. with an ardent desire of holie Ser-
mons.

onne of God, who the flocke, work Graunt that in this life I may wor-
thy Preachers. ship the feet of the preachers of peace,
to our hearts the and reuerence the true dispensers of
ternall Father, and thy mysteries, thy faithfull ministers o 1. Tim. 3
ctrine in our midst with double honor, and none other- verse. 17
rit. wise o obey their godly sermons, tha
we may truly know I would if a voice shoulde sound from
me from the heauens.

d. from the inhe Let mee not for the blemishes and
cing hirelings imperfections of some particular men,
now thee vnreuerently conceiue of thine whole
heauenly Father ministerie.

usly, and righteous Worke also within me, that despi- P Luke. 10
wing our selues sing thy worde & deliuered vnto vs, I verse. 16
which praisthine neuer seeke after strange revelations 1. The. 4. 8.
or violent rauishings both besides,
and contrarie to thy worde, but bea-
ring alwaies in minde the order which
thou hatt appointed, constantlye
embrace thy worde manifested in the
church.

y the preaching Finallie impart such grace vpon
vs, that we may imitate and followe q 1. cor. 11
the good workes of holie men, ca- 1.
sting.

A praier.

fitting of the olde man by putting on
the newe, which is created after God
in righteousnes, and true holinesse
AMEN.

A Praier for a Prince*or Magistrate.*

Blessed art thou, Lorde
God of Sabbaoth. For
to thee appertaineth
all magnificence, and
power, and glorie, to
thee belongeth all honour and autho-
ritie.

For whatsoever is either in the
heauens aboue, or in y^e earth beneath,
it is thine. Thine, O Lord, is the king-
dome; thou art aboue all princes and
Kings. Riches are thine, glorie is
thine, and thou art Lorde ouer all. In
thee remaineth vertue & power, great-
nes, and gouernement.

^aWisd. 9 1 O God of my fathers ^a, and Lorde
of mercie, which hast made all things
2 by thy word, and by thy wisdom ap-
pointed man to rule the creatures
3 which thou hast made, and to gouerne
the worlde with equity and iustice, I
praise thee, and extoll thy glorious

Name**P. I.**

A prayer.

olde man by putte
which is created afte
es, and true ho
Name for appointing me thy seruant
to rule and gouerne this thy people **1. Kin. 3. 7**
committed vnto my charge.

Now therfore gracious Lord, fauo-
rable behold me, that I may treade
the path of truth, righteousness, and
sincerity of heart in thy sight.

er for a Prince

r Magistrate.

Let me not abuse mine authority
but gouerne with lenitie and gen-
tlenes the people vnder me, that li-
uing a godlie and honest life, man-
kind may enioie their desired peace. **EA. 12. 3**

Giue therefore vnto thy seruant an
heart desirous of instructions, that I
may iudge the people, and discern
betweene good and euill ^d, & neither **1. Kin. 3. 9**
declining to the right hand or to the
left, stoutly and valiantlie maintaine
the cause of the righteous.

Grant me counsell, and assistance
to doo such thinges as are grateful vn-
to thee, good for thy Church, and
profitable for my people, and com-
mon weale.

Giue me thy wisdom ^e, and re- **a Wis. 9. 4**
iect me not from thy children. For ^f I **2. chr. 1. 10**
thy seruant, and sonne of thine hand- **f Wisd. 9. 5**
maide, am a fraile man, of a short **Ps. 116. 16**
time and full weake in the vnderstan-
ding of iudgement and the lawes.

P. 1.

Thou.

§ Wll. 9. 7 Thou' hast chosen mee s a gouernor of thy people, and a iudge of thy
 1. Chr. 28. 5 sonnes, and daughters, send me therefore wisdome ^h from the sacred hea-
 2. Chr. 1. 9 uens, and from the seat of thy magnificence, that it may bee with mee
 h wif. 9. 10 and labour with me, whereby I may perceiue what is acceptable in thine
 eyes, and learne that I haue no power of my selfe but from thee ⁱ, which
 art almighty, and raigest ouer the kingdoms of men, giuing them at thy
 pleasure^k.

1 Ro. 13. 1

2

Wisdc. 6. 3

* Dan. 4. 14

1 Sir. 10. 15

Grant that I neuer conceiue
 prouddie of my selfe, but may receiue
 in patience the discipline of thy
 lawe.

Make me wise and circumspect that
 I neither offer iniurie to anie man
 neither suffer anie to be iniured; that
 so equity may be maintained, and iu-
 stice among men preserued^m.

psa. 72. 1

2

Let me at no time vnder the shew
 and color of equity vpholde, or coun-
 tenance a wicked cause: neither yet
 without sufficient examination and
 triall of both parties, giue sentence a-
 gainst any.

Allowe mee such counsellors, go-
 uernours, & ouerseers, as are of cou-
 rageⁿ

chosen mee: a
people, and a judge
daughters, send me
ne from the face
om the seat of thy
that it may bee with
ith me, whereby
at is acceptable in
earne that I haue no
fe but from thee
, and raignest ou
f men, giuing them
ageⁿ, and feare G O D, deale vp-
rightly, and hate couetousnesse, that
by them the burthen, charge and care
which I sustaine, may bee somewhat
lightened.

Endue both mee, and them with
thine holy Spirit, that with earnest stu-
die and watchfull miinds wee may dis-
cerne betweene matters^o, that no man
through our negligence haue the o-
uerthrow in a righteous cause, but that
sentence be rightly pronounced be-
tweene a man and his brother, and a
stranger without respect of any person
in iudgement.

Let vs heare as well the little as the
great, and feare no man. Because the
iudgement is thine, which standest in
the companie of Iudges, and among
the Gods^u thou playest the Iudge. For
the iudgement is not of man^r but of
the Lord, and whatsoever wee shall
iudge, it will come vpon vs.

Wherefore let thy feare bee with
vs^r, that we may doe all things with
care and circumspection, that we proue
not children^r in vnderstanding, nei-
ther giue our selues to drunkennesse
and belly cheere^u, but eate our meate
in due reason, and that for strength,

Deu. 1. 13

Deu. 1. 17

Leu. 19. 15.

Pro. 24. 23

Psal. 82. 1

1. Chr. 19

Sirah 1. 10

22.

Esa. 3. 4

Ecc. 10. 17

not for drunkennesse.

For thou wilt make earnest and diligent inquirie of all our workes *, and search all our cogitations : because we are thy seruants , and deputies to gouerne , men of a verie short life : and hee which is to day a King y to morrow may be dead. For we bee all mortal^l , and subiect to one and the same corruption.

Besides, an horrible iudgement is nigh for such as walke not after the will of thee *, our God. For he that is most lowe, shall finde mercie, but the mightie shall be mightily tormented.

For thou which art the Lord ouer all regardest not the person of any^e, neither dost thou feare the greatnesse of the mightie. Because aswell the great as the small are the workmanship of thine hands, thy care is equall ouer all, and giuest to godly Princes eternall happinesse, which art the iudge both of the quicke and the dead, liuing and

raigning with thy Sonne in the vnitie of the Spirit a God
for euermore,

Amen.

subiects for their

prayer of Sub

their Prince

Almightie

of Kings,

Lords, in

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ly pleasure. &c.

This prayer you sh

fore pag 7.

A Prayer for

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God almi

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the Church *, a

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towards his belo

he offered him

the crosse^e, to

A prayer of Subiects for their Prince.



Almightie God, King
of Kings, and Lorde of
Lords, in thine hande
is al power both in hea-
uen and earth ^a, thou
confirmest kingdomes, and againe
doest alter them according to thine
heauenly pleasure.&c.

^a Eccle. 10,
14. 15.

This prayer you shall find
afore pag 7.

A Prayer for a mari- ed man.



God almightie, author,
and institutor of matri-
monie, which in the co-
pling together of male
and female doest offer
vnto vs a consideration of the sacred
and great mysterie of the mariage of
our Lord and Sauour Christ, with his
spouse the Church ^a, and withall ex-
presse y most burning affection of thy
sonne towards his beloued Spouse.

^a Eph. 5. 23
2. Cor. 11. 3

For he offered himselfe vpon the
altar of the crosse ^b, to sanctifie, and
p 3 cleanse

^b Eph. 5. 25

A Prayer

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r euermore,

Amen.

Ephe. 5. 26 cleanse her by the washing of water through the word, and to make her
27 glorious for himselfe, without spot, or wrinkle, or any such thing.

For euen as the husband by an inseparable band of good will is bound to the wife, so that both prosperitie and aduersitie is common to them, both so is Christ coupled to his Church through suffering vpon his owne flesh the punishment which was due vnto her, & by making vs with him fellow heires of eternall ioy, by couering our offences.

So that now there is no condemnation to them which are in Christ Iesus which walke not after the flesh, but after the Spirit.

Rom. 8. 1 Whereby wee gather that man should loue his wife as euen as his owne bodie. For no man euer yet hated his owne flesh, howsoeuer crooked, old, weake, leane, or deformed it bee: but so much the more carefully doth he hide and couer these faults, how much they appeare the more deformed. Yea he dooth nourish, and cherish that weake parte, euen as Christ doth loue his Church though foule, and deformed with sinne, which casteth

for a married
not her off, thou
ed, but healeth
much, forgieue
offences.

teach thee, O Fa
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for euer vnto th
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truly knowe th
ed, which wilt no
but rather tha

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take me with thy
Wash me with w
thy blood

casteth

casteth not her off, though she seeme
 unfauoured, but healeth her griefes, dis-
 sembleth much, forgiueth and wipeth
 away her offences.

I beseech thee, O Father, which art
 neither made nor begotten, marrie
 mee & for euer vnto thy Sonne; mar-
 rie me vnto him in righteousness, and
 iudgement, in godlinesse, and mercy;
 marrie mee vnto him in faith, that
 I may truly knowe thee my Lorde
 and God, which wilt not the death of
 a sinnerⁱ, but rather that he repent and
 liue.

O thou onely begotten Sonne of
 God, ioyne mee I beseech thee vnto
 thy bodie, that ingrafted in thee^s, I
 may draw from thee the iuyce of life
 and of heauenly wisdom.

Defend me and thy whole Church
 against the rage of Satan, the world,
 and the flesh.

Loue, cherish, and comfort such as
 are ingrafted to thy flesh. Purge and
 wash me fro my sinnes, filthinesse^h, and
 spots through thy great mercie and
 merits.

Decke me with thy gifts and good-
 nesse. Wash me with waterⁱ, and purge
 me with thy blood^c

• Hos. 2. 19

20

f Exe. 33. 12

s Rom. 11.

17. 18. &c.

Ephes. 4. 15

16

b Psal. 51. 7

Heb. 9. 13

14

1. Pet. 1. 18

19

k Exe. 36. 29

1 Psal. 45. 7. Anoint me with thine oile of gladnesse, put vpon me thy robes of righteousness, and couer me with thy glorious purple; adorne me with the precious stones of vertue, and place vpon my head glorie and honour, that all mine ornament may bee inward, and that I may please thee through hoping in thy mercie.

1 Eph. 5. 23 For thou art mine husband which louest me; my God whom I worship; and the head whereunto I am subiect.

1 Cor. 12. 3 Give me grace that I neuer delight in mine owne fairenesse, and so plaie the harlot, following mine old louers which promise mee bread and water, wooll, flaxe, oile and drinke.

1 Eph. 4. 15 O God the holy Ghost, which maintainest the loue of married folks within our breastes, I humbly beseech thee, inflame the heate of chaste affection betweene all married folks.

1 Pet. 3. 7 Give mee wisdom discretely to dwell with my wife, considering all wayes that naturally shew shee is weake, and for that cause I must beare with much foolishnesse, and swallow vp many sorrowes when I shall perceiue the weaknesse.

weakenes of her affections.

And forasmuch as I am the heade
of my wife ^a, giue mee grace with ¹aph. 5. 23
iudgement godly both to instruct hir, ¹. cor. 11 3
and to bring vp my familie in the
knowledge & feare of thy name ^r, ^r Ephesi. 4

Let mee neither ouer nicely bring
them vp, nor too roughlie intreate
them, but gentlie vse them, that they
may both continue in thy feare, and
yeeld mee due obedience, but especi-
allie liue godly in thine cies.

Blesse thou my wife, that she maie
prooue a sweet companion vnto mee,
louing me vnfainedly, from the heart
without dissimulation; so that I may
safelie trust in hir ^f, and she may ren-
der vnto me good for good, not euil
for good.

^f prou. 31
verle. 11
12. & c

O God, which art a chaste minde,
make me with a chaste bodie and
pure affection to serue thee in chaste
matrimonie, and neuer with a wicked
cie to beholde the wife of another
man to luste afer hir ^r, neither yet to
forsake my proper bedde ^a with the
losse of my soule.

^a Mat. 5. 28
^a Eccle. 23
verle. 16
17

Drive awaie satan the mortall eni-
mie to this thine ordinance, that hee
sowe not contentions and braules
betweene

betweene vs.

Cut off all occasions of debate, and sinister suspicions, that so in a true conioining together of mindes wee maie in this worlde liue vertuouslye, and hereafter in the worlde to come raigne eternally according to thy word, *Amen.*

*Read the praier for wedded folkes
afore pag. 104.*

A praier for children.



Eternall, and euerliuing GOD, father of our Lord Iesu Christ, maker of heauen and earth,

which haste enioined vnto vs children that with due obedience we honour our parents: which thing not onelie true religion dooeth exact, but also naturall reason dooth bind vs vnto.

Besides thou art maruellously delighted with such obedience of children towarde their parentes for thy Son sake our Lorde.

And y the more willinglie we may obey them, thou hast made a singular promise of long life vnto vs.

And

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Ex. 10. 12

Deut. 5. 16

Matt. 15. 4

Eph. 6. 1

Eccle. 3. 4

6. &c.

And as the obedience of children which they owe, and shew to their parents is exceedingly gratefull in thy sight; so contrariwise obstinacie and disobedience is moſte vnſauerie, and displeaseth thee.

The which may be gathered by the horriblenesse of puniſhment ^c which ^dDeut. 21. 18. 19. &c. thou denouneſt againſt ſtubborne, and diſobedient children.

I beſeech thee therefore moſt humble euen for thy ſons ſake, in whome onclie thou delighteſt ^d, lighten the ^dMat. 3. 17. Lukc. 3. 22. eyes of mine vnderſtanding, that aboue all I may truely and ſyncerelie acknowledge thee my principall Father ^e, of whom all the familie both in ^eEph. 3. 14. 15. heauen and earth is named; and in true inuocation, and thanksgiuing obeie; and, in true holineſſe, and rightcouſnes, ſerue thee my G O D, and heauenlie Father, from whom I draw vitall breath ^f, my ſoule and bodie, ^fAa. 17. 25. with al the faculties, and power that I haue.

For which cauſe I am bound rather to obeie thee my maker ^g than men, ^gAa. 5. 9. and to bee occupied in thoſe thinges which belonge to thee my Father ^hLuk. 2. 49. which art in heauen ^h, and cheerfully

to goe about that which thou hast en-
ioined me.

Ecc. 3.9 Secondlie giue me grace to honor
mine earthly parentes indeede, and
wordeⁱ, in al patience, and neuer to
be a cause of their sorrow, and griefe
of mind.

And when their vnderstanding shall
Ecc. 3.14 faile through age^k, be it far from me
15 that I doo either disdainc or deride
them, albeit I am beautified with ne-
uer so excellent gifts of nature, but
make me to beare with the weakenes
of their age, as I am bound both by
thy word, and in conscience to doo,
shall I be blessed.

Ecc. 3.16 For^l he which honoureth his pa-
6 rents shall haue ioie of his owne chil-
dren, and when he maketh his praier
he shall be heard.

O Lorde, forgieue thou my sinnes
whereby I haue offended my louing
parents.

psa. 25.7 O remember not the sinnes of my
youth^m, nor my rebellions: but ac-
cording to thy mercie remember
thou me, euen for thy goodnes sake
O Lord.

Let the example of thy Sonne my
Saiour Christ, which in his childe-
hood

was obedient vnto
his father, and fixe
the better to o
and haue brou
theue them beci
gh age or sickne
or hee which for

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his mother is cu
likewise let it ple
a willing heart to
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selfe to be a decli
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Christ Iesu, wh
re yeares the be
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glorie, whereby
may attaine to
whome to kno
and felicity.

For thou art the f
ence all wisedom
proceedeth,

hood was obedient vnto his parents ^a Luk. 2. 53.
be depainted, and fixed alwaies in my
mind, the better to obey them which
begat and haue brought me vp, and
to relieue them beeing weake either
through age or sicknes.

For hee which forsaketh his father
o shall come to shame: and he that an- ^o Ecc. 3. 17
greth his mother is cursed of God.

Likewise let it please thee to giue
me a willing heart to obeye my tea-
chers, and betters, and to omit no
part of duetie and reuerence which I
owe; so that I maie alwaies declare
my selfe to be a decliner from euill ^p, ^p ps. 34. 14
and a doer of good, a seeker of peace ¹ Pet. 3. 13
and a follower of the same.

O Christ Iesu, which hast giuen to
weake yeares the benefit of dociliti
giue likewise to the towardnes of my
nature the aide of thy grace, that I
may learne good nurture, and liberall
artes seruing to the aduancement of
thy glorie, whereby the more easily
I may attaine to the knowledge of
thee, whome to know is perfect hap-
pines and felicity ⁹. ⁹ Ioh. 17. 3

For thou art the fountaine, from
whence all wisedome and vnderstan-
ding proceedeth ^r, without whom all ^r Eccle. 1. 1
our Prouc. 2. 6

James. I. 5

our studies lack good successe. Wherefore at thy hands do I beg wisdom which giuest liberallie without reproching anie man.

Luk. 2. 52

Lighten thou mine vnderstanding with thy grace, that hauing learned the liberall artes, and the tongues, I may applic them to those ends whereunto they serue, that according to thy sacred infancie, I maie profit as in yeares, so in wisdom and vertue, both afore thee and man.

Psal. 32. 9

O GOD the Holie-ghost, purifie mine heart by a liuelye fayth, that I spend not my time in vaine pleasure cockering mine affections.

Psal. 119. 73

Extinguish in me the flames of dotting, and filthie loue, and let me neuer serue the lust of the flesh like Horse and mule which haue none vnderstanding.

141

Thine hands, O Lord, haue made and fashioned me: O giue me vnderstanding, that I may learne thy law.

142

I am sinfull, and of no reputation, yet will I neuer forget thy righteousness. For thy righteousness is perfect righteousness, and thy law is truth, Amen.

Use the praier for young folks, which you shall find afore pag. 109.

Turkes and for
praier against
or any other for
Tyrants.

Omnipotent
GOD,
Lorde Iesu
maker and pre
heaven and
with thy coeterna
lie-ghost.

we haue sinned,
thers, we haue
and done wicke
therefore we open
by righteous ind
punished; and r
barbarous and v
spoile vs of ou
our schooles,
mon-weales; m
cke of the prom
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death.

O God, it is tho
that thou doost co
uations for our

A

A praier against the Turke,
or any other forraigne
Tyrants.



Omnipotent and eternal
G O D , Father of our
Lorde Iesu Christ, ma-
ker and preseruer both of
heauen and earth, toge-
ther with thy coeternall Sonne, and
the Holie-ghost.

Wee haue sinned ^a, O Lorde, with
our fathers, wee haue committed ini-
quitic, and done wickedly .

psa 91,06

Therefore we openly confesse that
by thy righteous iudgement wee are
iustlie punished ; and rightlie deserue
that barbarous and vngodlie nations
should spoile vs of our goodes, ouer-
throw our schooles , churches, and
Common-weales ; make vumercifull
hauocke of the promiscuous multi-
tude , and carrie miserable men from
the sweete bosomes of their deere
friends into a flauerie more greeuous
than death.

O God, it is thou which repellst
vs yea thou doost confound vs before
the nations for our sinnes ^b, and goest

psal, 44, 9

not

not forth with our armies vnto the
battell.

Psal. 44. 10

Thou makest vs to turne our backs
vpon our enemies, so that they which
hate vs spoile our goods.

11 Thou sufferest vs to be eaten vp like
sheepe, and hast scattered vs among
the heathen.

12 Thou sellest thy people for naught
and takest no monie for them.

psa. 79. 1

Therefore be the heathen come in
to thine inheritance, thy holy tem-
ple haue they defiled; they haue de-
stroied our townes, and houses, and
brought them into an heap of stones.

2 The deade bodies of thy seruants
haue they giuen to be meate for fouls
of the aire, and the flesh of thy saints
vnto the beasts of the land.

3 Their blood haue they shead like
waters on euery side, and there was
no man to bury them.

4 Wee are become an open shame to
our enemies, a very scorn and byword
vnto them that are round about vs.

Wherefore in these mischicuous
wars, and in the midst of our fatall
punishmēts, wee flie vnto thee saying

psa. 79. 6

Helpe vs, O God of our saluation,
for the glorie of thy name; O deliuer

with our armies vs; & be merciful vnto our sins for thy name sake.

O deale not with vs after our sins^c, ^{• Ps. 103. 10}
neither reward vs after our iniquities.

Remember not against vs our former sinnes^t, but let thy tender mercie ^{† Psal. 79. 8}
preuent vs; for we are in great miserie.

Looke vpon our affliction and trouble, and forgiue all our sinnes.

Behold our enemies, for they are malicious, & they hate vs with cruel hatred. ^{• Psal. 25. 18}
^{19!}

Thou which hast forgiuen the iniquitie of thy people^b, and couered all their sinnes, and hast withdrawne all ^{• Psal. 85. 2}

thine anger, and turned back from the fiercenesse of thy wrath: turne vs wee ³

humbly beseech thee, O God our Sauiour, and remoue away thy displea- ⁴

sure, that in true repentance wee may please thee for thy Son his sake. Wilt

thou be displeased with vs for euer? and wilt thou prolong thy wrath from one

generation to another?

O let the sorrowful sighingⁱ of thy prisoners come before thee, according ⁵
to the greatnes of thy power preserue those which are appointed to die. ^{• Psal. 79. 18}

Poure out thine indignation vppon the heathen^k that knowe thee not, ^{k Jer. 10. 25}
and vpon the kingdomes which call ^{Psal. 79. 6.}
not ¹⁰⁸

not vpon thy Name: that all nation
may know the vengeance of the bloud
of thy seruants that is shed.

Consider the mortal threatnings o
our enemies, that they may be hinde
red from exercising their tyrannie v
on vs, saying triumphantly, Where
now their God?

Psal. 79. 10 Keep from our necks the grieuou
yoke of Antichristian bondage and
repreſſe the furiousneſſe of all Tyrant
which labour to ſpoile and make ha
uocke of thy Church; to abolish tru
doctrine, prayers, and pure religion
and to bring in idolatrie, errours, and
blaſphemous ceremonies.

Defend our Churches, policies, and
dwelling places.

Suffer not our townes to be reduce
into dens for tyrants, and other bloody
nations, which hate both thee and vs
extremely.

Arme the right arme of our grati
ous Queene, & her Nobles, that they
may fight for our lawes, liues, and li
bertie.

IPf. 144. 1 Teach their handes to fight^l, and
their fingers to battell; increaſe in
them an inuincible courage of mind,
that inflamed thorough the zeale of
thy



thy Name: that all thy religion, they may valiantly withstand their, euen thine, enemies.

Guide thou the handes of such as fight in the cause of religion, & grant them happie successe ouer all their enemies. For a king is not saued by the multitude of an host^m, neither is the mightie man deliuered by greate

^m Ps. 33. 18

17

strength, but the victorie commeth from heauenⁿ.

ⁿ 1. Mach. 3

vers 12

At thy rebuke, O Lord, both the chariot and horse are cast asleep^o.

^o Ps. 76. 6.

12

Thou wilt take away the courage of Princes, and art terrible to the Kings of the earth.

O be thou our helpe in trouble^p, for vaine is the helpe of man. Through thee wee shall doe valiantly; for thou

^p Ps. 60. 12

12

wilt tread our enemies vnder our feet, and make them come to naught, thorough our Lord Iesus Christ, Amen.

**A prayer to bee saide in the
time of the plague, sicknesse and
mortalitie.**



Lorde our God, great and fearefull art thou^a, keeping couenant and mercy with them that loue thee, and keepe thy

^a Dan. 9. 4

Nehem. 1. 5

Deut. 5. 10

thy commandements.

5 Dan. 9. 5.

Baruc. 1. 17.

We haue sinned O Lorde ^b, and haue committed iniquitie, wee haue done wickedly, yea we haue rebelled and haue departed from thy precept

6 Dan 9. 6,

and from thy iudgements; wee haue not obeyed thy seruants ^c the Prophets which spake in thy name to our Kings and Princes, to our forefathers and to all the people of the land.

7 O Lord, righteousness belongeth vnto thee, but vnto vs open shame and confusion, as it is come to pass this daie by the plague and sickness raigning among vs, and among all the dwellers of this land, because of thy finnes which wee haue done against thee.

9 Vnto thee, O Lord and God, ^d ^e ^f ^g ^h ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} 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^{pe} ^{pf} ^{pg} ^{ph} <

THE

Word, and true is thy iudgement.

137.

O God, Father of our Lord Ies^{us} Christ, thou hast got thee a glorious name, as may appeare this day ^h.

^h Baruch. 2. 11. 12 O Lord, our God, we haue sinned, we haue done wickedlie, we haue be-
haued our selues vngodly, in all thinges, in all thy ordina-
nces. Turne thy wrath from vs, we beseech thee, for we are but a fewe
left in this place.

O Lord God, which hast promised, that when either pestilence is among vsⁱ, or the aire infected, or any other plague or sicknesse is hote, thou wilt heare the prayers and graunt the requests of any man among the people, praying from the bottom of his heart, acknowledging his finnes vnfeinedly, and lifting vp his hands vnto thee through Iesus Christ before y^e throne of grace ^k.

^h Heb. 4. 16 Be thou mercifull, giue vnto euery man according to all his petitions. For thou alone knowest the heartes of all the children of men.

Heare thou our prayers, and petitions, and deliuer vs from this contagious and deadly pestilence.

^m I. Sam. 24. 16 Command thine Angel which striketh vs, to put vp his sworde into the sheath ^m, that hee strike vs not to our finall.

^h I. Chro. 21. 15

prayer to be said

father of our Lord
thou hast got thee a
appeare this day
our God, we haue
wickedlie, we haue
es vngodly, in al
turne thy wrath
ce, for we are but
destruction,

O Lord turne awaie thine hande,
which hast prom
er pestilence is
infected, or any
nesse is hote, th
yers and graue
man among the
the bottom of his
g his finnes vnto
his hands vnto
Christ before y
For the dead which are in the graues,
and whose soules are out of their bo-
dies, giue to thee neither praise, nor
righteousnes, but the soule y is vexed
for the multitude of her finnes, which
goeth on heauilie and weake'ie whose
cies begin to faile; yea the hungrie
soule is it that ascribeth due praise &
righteousnes vnto thee, O Lord.

O Lorde looke downe from thine
holie house vpon vs, and thinke vpon
vs, incline thine eare and heare vs.

Open thine eies and beholde the
affliction & mortalitie of thy people.

For the dead which are in the graues,
and whose soules are out of their bo-

dies, giue to thee neither praise, nor
righteousnes, but the soule y is vexed

for the multitude of her finnes, which
goeth on heauilie and weake'ie whose

cies begin to faile; yea the hungrie
soule is it that ascribeth due praise &

righteousnes vnto thee, O Lord.

For wee powre out our praies be-
fore thee, and require mercie in thy

light, O Lord our God, not for any
worthie

Ps. 78, 50

2. Sam. 24

verse. 16

1. Chr. 21, 15

P. Bar, 2, 18

16

17

16

18

19

Matt. 3.9

Mat. 3.17
Matt. 17.5

psa. 90.13

worthines either of our owne, or
our fathers : but in the name of the
sonne Iesus Christ, in whom thou art
well pleased, we beseech thee, be
mercifull vnto vs, and helpe vs in this
necessitie.

Turne thee againe, O Lorde,
the last, and be merciful vnto thy ser-
uants; that this poisoned infectio
may be taken from vs.

Notwithstanding if it be thy plea-
sure to visit our offences with the ro-
de, thy blessed will be done, and giue
vs grace to beare thy fatherlie cor-
rection laid vpon vs patiently, I pray
bring alwaies that wee are chastened
of thee our Lord in this worlde, that
we bee not condemned with the re-
probate in the world to come, Amen

ps. 89.32

Mat. 6.10

Luke. 11.2

pro. 3.11

Hebr. 12.6

1. Cor. 11.
verse. 32

*A praier for the sicke you shal
find afore, pag. 148.*

**A praier to auoide both ra-
ging tempestes and unseasona-
ble weather.**



Most wise and mightie
God, thou art a glori-
ous King in all the
worlde, thy wonderfull
maiestie dooeth
and

Q1.

to auoid raging tempests, &c

and is knowne also by raine, thundering, lightening, & other meteors ingendred in the aire: thy throne is among the cloudes, thou hast made darknesse thy secret place, and thy pavilion about thee euen darknesse of water, and cloudes of the ayre.

psa. 81. 11

At the brightnes of thy presence the cloudes doe passe awaie, so doo the hailestones and fire coles.

Thou doost thunder from the heauens, and giuest thy voice, hailestones and coles of fire.

Thou sendest thy arrowes, and scatterest them; thou increasest lightnings and destroiest them.

Who is so great a God, as thou our God? Thou art the God which doest woonders, and declarest thy power among the nations.

psalm. 77

13. 14.

Thou redeemest thy people with thine arme.

The waters saw thee, and were afraid; yea the depths trembled.

16

The cloudes powred out water, the aire thundred, & thine arrowes went abroad.

17

The voice of thy thunder was heard round about, the lightnings lightened the worlde, the earth trembled

18

Q. 1.

trembled and shooke

psa. 18. 15 The foundations of the earth were and in earth,
discovered at thy rebuking, **C**in all deepe places
Lorde, at the blasting of the breath thy power thou
of thy nostrils, with thy wisdom

Therefore shall the very heauen the worlde, and
psal. 89. 5 extoll thy wonderous workes, and stretched out y
the saintes set forth thy truth in th bone as thou lette
Congregation of the saintes. and the waters in th

6 For who is equall to thee in hea thou drawest vp t
uen? and who like thee among th the endes of the e
sonnes of the gods? the lightening into

7 Thou art very terrible in the a forth the winde
semblie of the saintes, and to be re
uerenced aboue all that are about en couerest the hea
thee. & preparest ra

8 O Lord God of hosts, who is lik thou makest th
vnto thee? which art a mighty Lor upon the mountaine
and thy truth is about thee. beebes for y vse of

Thou rulest the raging of the se to bealts their foo
thou stillest the waues thereof, whe ung rauens that cri
they do arise. hold, so great art th

Thou onelic art of power to reallest our knowl
solue into vapours the drops of th in the number of
sea by the heate of the sunne; the ched out. When t
takest the same vp being turned into the droppes of water
airie substance, and againe turnest downe by the va
into meere water, and makest it and faileth abunda
come pouring downe vpon the fa
of the earth.

Wha thou bringest forth

to auoid raging tempests, &c.

315

and shooke

dations of the earth

at thy rebuking

the blasting of the

rils,

ore shall the very he

wonderous workes

set forth thy truth

tion of the saints.

o is equall to thee

who like thee ames

the gods?

art very terrible in

the saints, and to

aboue all that are

d God of hosts, who

which art a might

truth is about thee.

rulest the raging of the

st the waues thereof

rise.

onelic art of power

vapours the drop

e heate of the sunne

same vp being turne

ance, and againe

re water, and maketh

uring downe vpon

th,

Whatsoever thou wilt ⁊ thou dost
in heauen and in earth, and in the
sea, and in all deepe places.

• Psal. 135
6.

With thy power thou madest the
earth ⁊, with thy wisdom thou hast
established the worlde, and with thy
discretion stretched out ⁊ heauens.

• Jer. 51.18

As soone as thou lettest thy voice
be heard, the waters in the aire waxe
fierce; thou drawest vp the cloudes
from the endes of the earth; thou
turnest the lightening into raine, and
bringest forth the winde out of thy
treasures.

16

Thou couerest the heauens with
cloudes g, & preparest raine for the
earth; thou makest the grasse to
grow vpon the mountaines, and pro-
uidest hearbes for ⁊ vse of man, thou
giuest to beasts their foode, and to
the young rauens that crie.

• Psal. 147.8

Behold, so great art thou h, that
thou passest our knowledge, nei-
ther can the number of thy yeares
be searched out. When thou restrai-
nest the droppes of water, the raine
poureth downe by the vapors there-
of, and falleth abundantly vpon
man.

9

• Job 36
26

27

28

Thou bringest forth the windes

9 2

out

Psal. 125. 7 out of thy treasures ⁱ, that is, from not through light
 Jer. 31. 16, the secret places where thou diddest ^{destroyed by thy thun}
 hide them in great abundance, that ^{not our houses an}
 they might bee readie at thy com ^{mander consumed}
 mandement, and come forth whe ^{re, nor bee drow}
 thou thinkest good. ^{aflood.}

Thou makest the cloudes to la ^{uncill God, raine}
 bor & to giue water to ^y earth ^k, and ^{bee}, hailestones
 scatterest the cloud of thy light. ^{the earth, neither}

32 Thou turnest it about by thy go ^{the fieldes, be th}
 uernment, that they may do what
 soeuer thou commandest them v ^{te not thou there}
 on the whole world. ^{s of the field, neit}

O God mine heart is trouble ^{ious Lord, the t}
 verie sore, when I behold the imma ^{derate}
 derate showers, and heare the terr ^{roy not our come}
 ble thunder, yea, it forsaketh hi ^{nor with hailesto}
 place, when I heare the noise of thi ^{catell}, and d ^{voice,}
 voice, & the speech proceeding from ^{from the thunder}
 thy mouth. ^{not the fiercene}

O God, which rulest heauen an ^{ger, and displea}
 earth, I most humbly beseech thee
 mercifully to driue awaie, or ^{as not hailestone}
 least to mitigate these might ^{ty flames of fire in}
 stormes, and most raging tem ^{ty mercie conuert}
 pests. ^{gentle raine, v}

Restraine thy thunderbolts, an ^{ing out fruit abund}
 thy fire dartes that they hurte ^{we not among vs}
 not. ^{or vntemperate}

Keepe vs, and our nestes, that w ^{ee either noyso}
 peris ^{peris}

perish not through lightnings, nor
be destroyed by thy thunderclaps.

Protect our houses and vs, that
we be neither consumed by the fire
of meteors, nor bee drowned by any
sudden flood.

O mercill God, raine not I be-
seech thee, hailestones vpon the
face of the earth, neither strike such
as are in the fieldes, be they man or
beast¹.

1 Exo. 2. 23.

23

Strike not thou therewithall the
earbes of the field, neither breake
thou, gracious Lord, the trees of our
land².

178. 44

Destroy not our corne with haile-
stones: nor with hailestones smite
thou our cattell³, and deliuer our
lockes from the thunderbolt.

49

Cast not the fiercenesse of thy
wrath, anger, and displeasure vpon
vs.

Giue vs not hailestones for raine
neither flames of fire in our land;
out of thy mercie conuert the thun-
der into gentle raine, whereby it
may bring out fruit abundantly⁴.

• Psal. 105.

32

Iere. 51. 16

Psal. 145. 16

Send not among vs either vn-
seasonably, or vntemperate showers,
which bee either noysome to the
fruit

1. king. 8. fruit, and bring the mildew ⁹, or de
verse. 37 stroy the corne.

Restraine in like sort the winds &
 violent tempestes, that they bring
 none hurt either to vs, or our good
 euen for Christs sake our Lord
 and Sauour,
 Amen.

*A prayer for wayfaring men
 and Trauellers.*



Almightie, eterna
 and liuing God, Fa
 ther of our Lord Ie
 Christ, I thanke the
 with my whole hea

for sending, of thine infinite and v
 speakable goodnesse to manwar
 thine onely Sonne into this world
 suffer on our behalfe all the miserie
 of this life^a, which in the state of e
 treme basenesse trauelling from o
 region to another, to preach t
 Gospell of thy kingdome, inffer
 no doubt the sundry infirmities
 our mortall bodie.

For passing through Samaria h
 was wearie by reason of traue
 rested himselfe on Iacobs well.

John. 4. 6

for wayfaring me
 all things he was
 we haue not an
 cannot bee touc
 of our infirmities
 tempted lik
 without sinne.
 his Name I take
 will it is, that w
 ther in word o
 do it in the nam
 our Christ
 our God, & F

his sake which w
 good, and healing
 of Satan, I
 thine helie Ang
 pee mee in all m
 de mee to and f
 as Tobie the
 of the Angel F
 habiting in Ra
 lodes.
 de mee with st
 age; and direct m
 of my iourney
 not out of the r
 ayes, neither cast
 ers.
 and therefore hol

ring the mildew
orne.

ne in like sort the
mpestes, that they
either to vs, or our
r Christs sake our
and Sauour,
Amen.

for wayfaring
and Trauellers.

Almightie, e
and liuing God
ther of our Lord
Christ, I thank
with my whole
ng, of thine infinite
goodnesse to me
ly Sonne into this
our behalfe all the
fe, which in the storm
kenesse trauellington
another, to pray
of thy kingdome, in
the sundry infirmities
all bodie.
ffing through Samaria
ie by reason of tra
nselfe on Jacobs wel

In all things he was like vnto vs.
For wee haue not an high Priest,
which cannot bee touched with the
feeling of our infirmities, but was in
all things tempted like as we are, &
yet without sinne.

In his Name I take my iourney,
whose will it is, that whatsoever wee
doe either in word or deede, wee
should do it in the name of our lord
and Sauour Christ; giuing thanks
vnto thee our God, & Father through
him.

For his sake which went about do-
ing good, and healing all that were
oppressed of Satan, I beseech thee,
giue thine holie Angels charge
to keepe mee in all my wayes, and
to guide mee to and fro in my iour-
ney, euen as Tobie the yonger was
guided of the Angel Raphael vnto
Gabaël habiting in Rages a citie of
the Medes.

Guide mee with strength and
courage; and direct my steps in the
course of my iourney, that I wan-
der not out of the right way into
by-wayes, neither cast my selfe into
dangers.

And therefore holie Father, hee
thou

• Heb. 1. 7.

• Heb. 4. 15

• Col. 3. 17

• A. 10. 38

• Psal. 91. 1

• Math. 4. 6.

• Tob. 5. 5.
6.

• Psal. 18.

32

thou the director of my wayes, and keepe me out of the clawes of spoylers.

Saue mee from the deuouring iawes of sauage beasts. Compass me about with thine heauenly protection, that I fall not into any euils either of soule or body.

Be thou vnto me a faithfull companion, as thou wast to Iacob the

■ Genes. 28. Patriarch^k trauelling into Mesopotamia, and descending into Egypt^l.

■ Gen. 46. 4 Likewise as thou diddest leade the

■ Exod. 14. children of Israel thorough the red sea^m, and through the vncomfortable wildernessⁿ, going before them

■ Deut. 1. 2. by day in a piller of a cloud^o, and by

■ Ex. 13. 21 night in a piller of fire^p, to lighten

■ Neh. 9. 12 the in the way that they went: vouch-

safe to accompany, gouerne, and direct me in this my iourney.

Shew mee also such fauour, that wheresoeuer I go I may find godly men, which may entertaine, lodge,

■ Matt. 1. 25 and curteously entreat me^q, least o-

vers. 35 therwise I fall into perils, and be in-

■ Saie. 58. 7 iured of the wicked.

Be thou with me night and day, that none hurt light vpon mee; protect mee both against the iniurie of

cold,

for waifaring
and the veheme
from all enimies

Lorde, giue m
clothes to put
as the wise m
of a star in th
lie into Iurie,

admonished
returned into
her waie: so my
ished, bring m

erie, that I may

and Lorde con

gregation of the S

Lorde heare m

thine eares con

at, holde not th

ss. For I am a

le as all my foref

ur daies like a sh

doe passe awa

not.

We are strangers,

our true countrie

our pilgrimage are

they full of misery

Giue mee grace th

le on this world

mine eies vnto he

a better^b, that

cold, and the vehemencie of heat,
and from all enimies deliuer me.

1 Ge. 31.40

O Lorde, giue me bread to eate,
and clothes to put on.

1 Gene. 28

verse. 20

And as the wise men by the direction of a star in the East, came ioyfullie into Iurie, and afterwarde beeing admonished in a dreame so to doo, returned into their countrie another waie: so my busines beeing wel finished, bring me home againe in safetie, that I may praise thee my God and Lorde continuallie in the congregation of the Saints.

1 Matth. 2
verse. 1. &c

O Lorde heare my praier, and with thine eares consider my complaint, holde not thy peace at my teares. For I am a stranger in this worlde as all my forefathers were.

1 Psa. 39.12

Heb. 11.13

Our daies like a shadow vpon the earth doo passe awaie, and continue not.

1 Chr. 29

verse. 15

Wild. 2.5

1 Heb. 11.13

1. Pet. 2.11

1 Ge. 47.9

We are strangers, and wander out of our true countrie. For the daies of our pilgrimage are but short, yet be they full of misery and trouble.

Giue mee grace that I set not my minde on this world, but to lifte

1 Colo. 3.1

2

mine eies vnto heauen, and desire a better, that is an heauenly

1 Heb. 11.16

countrie.

2. Cori. 5
verse. 6, &c

And as long as wee are absent
from the bodie^c, let vs be of good
courage, suffer vs not through feare
to faint in afflictions, but firmlye
to trust that shortlie we shall returne
vnto thine habitation, and there en-
ioy thy sight indeede, and euerla-
sting life, where thou, with the Son,
and the holie spirit, liuest and
raignest one eternal God for-
euermore, *Amen.*

*A praier before the re-
ceiuing of the holy
Communion.*



Iesu Christ, holy, and
eternall God, I mis-
erable man, and wret-
ched sinner acknow-
ledge and confesse

Gen. 31
verse. 10

Mat. 8.8

Luke. 7.6

that I am not woorthie the least of
all thy mercies^a, & most vnworthie
to receiue thee vnder the rooffe
of my soule by participating of thy
most blessed bodie and bloud. For
horrible and infinite are the sinnes
wherwith I am defiled.

before the Comm
ho is me, Lord^c,
allured lips, an
ke that haue vnc
ed therefore the v
hart are trouble
shake because I
notte vnworthy
a supper.
ed yet againe m
illie lightened,
ed that thou, th
ghty God, can
ed to call the rig
ers vnto repenta
bee whole need
but they that an
Besides, I know
stantlie dooe be
standing my fil
st make mee wo
ecanst make tha
conceaued of vn
righteous men o
can forgiuest our
grace, thine ho
ured vpon vs.
Through which
erie, I beseech t
nce vnto me a sin
worthily^a appro

Wo

Wo is me, Lord^c, for I am a man
of polluted lips, and dwell among
people that haue vncleane lips.

And therfore the very entrailes of
mine hart are troubled, & my bones
doo shake because I finde my soule
a moste vnworthy guest for so hea-
uenly a supper.

And yet againe mine hart is won-
derfullie lightened, when I call into
mind that thou, the decre sonne of
almighty God, camest not into this
world to call the righteous^d, but
sinners vnto repentance. For^e they
that bee whole neede not the Phy-
sician, but they that are sicke.

Besides, I know right well, and
constantlie dooe beleue, that not-
with standing my filthinesse, thou
canst make mee worthy, which a-
lone canst make that cleane, which
in conceaued of vncleane seede^f,
& righteous men of sinners^g, when
thou forgiuest our sins of thy woon-
ted grace, thine holye spirite beeing
powred vpon vs.

Through which thy power and
mercie, I beseech thee, graunt such
grace vnto me a sinner, that I may
woorthily^h approch to this heauen-

d Luk. 5.32

I. Tim. 1.15

e Mat. 9.12

f Iob. 14.4

g psa. 51.7

8

h I. Cor. 11.

lie verse. 27

lie Sacrament; least otherwise by
mine vnworthines I bee made guil-
t. Cori. 11 tie of thy bodie and blood; and so
29 in stead of life receiue my iudgmeēt
and condemnation.

1. Cor. 11
verse. 28
2. cor. 13. 5
Lamen. 3
verse. 40

1 Auguſtine
vpon Iohn
creatise. 56
Rom. 2. 4
5
1. Ioh. 1. 9

Giue grace therefore, that afore
I presume to come vnto the partici-
pation thereof, I may examine my
selfeⁱ, by calling my sinnes into
mind, searching out my waies^k, and
by vnfeined and hartie repentance
returning vnto thee my Lorde, least
otherwise by concealing my sinnes,
with Iudas the traitor I eate the
bread of the Lord against the Lord
l: & by abusing thy gentlenes^m heap
vengeance vpon my selfe against
the day of vengeance.

Make me to confesse my sinnes,
and that with hartie sobs, so thou
being a faithfull and iust Godⁿ, wilt
pardon all mine offences, and cleanse
mee from my sinnes; and wilt not
disdaine to accept mee into fauour,
when I do not refraine to acknow-
ledge my wickednes.

Moreouer, powre into me a true
and liuelie faith, that I neuer mis-
trust thy worde annexed to the Sa-
cramentes, which promiseth vnto
mankind

before the comm
and the remissio
to eate or d
onelic is to n
must come there
made the worde
annexed. Fo
nds and princip
nent.
that wh^llocue
these wordes, W
fed for you, in
n^o, the same
is promised by
eternall life, an
re the remission
wise righteousness
on is.
but hee which do
des, he without
this receiuer, an
pared. For the
ther eateth thy
yer drinketh thy
mellie, & to our
consume the Sa
die and blood w
outh, but his dam
So because thy
for that an
nothing taught

mankind the remission of sins.

For to eate or drinke with the mouth onelic is to no purpose, but faith must come thereunto; and apprehende the worde with the promises annexed. For they are the grounds and principles of this Sacrament.

So that whosoever giueth credit to these wordes, *Which was giuen and shed for you, in the remission of finnes* °, the same man hath that which is promised by them, namely, eternall life, and saluation. For where the remission of sins is, there likewise righteousnesse, life, and saluation is.

° Matt. 26
ver. 26. &c.
Marke. 14.
ver. 22. &c.
Luke. 22.
ver. 19. &c.
I. Corin II
ver. 24. &c.

But hee which doubteth of these wordes, he without doubt is an vnworthie receiuer, and commeth vnprepared. For the doubting man neither eateth thy flesh spirituallie, nor yet drinketh thy blood, though carnallie, & to our eies hee seemeth to consume the Sacrament of thy bodie and blood with his teeth and mouth, but his damnation rather.

Not because thy supper is poison, *¶* Augustine
for that an euill man taketh a vpon Iohn
good thing naughtily. *¶* treatise. 26

Finally,

9aph. 4. 22

23

Col. 2. 10

Eph. 4. 24

Finallie, also grant that receiuing this thy sacrament of the newe Testament, I may put off, according to the former cōuersation, the old man^r, which is corrupt according to the lusts of error, and be renewed in the spirit of my minde, putting on the new man^r which after God, is created in righteousnes, and holines of truth.

Augustine
concerning
Ecclesi. in-
stru. cap. 53

And albeit my nature bee such, that I cannot liue without spots of wickednes^r: yet so blesse me, that I may neuer offend willinglie, but altogether depending vppon thy goodnesse, whose manner is to pardon the true penitent sinners, may boldlie approach to thine holye supper.

Heb. 10. 19

20

21

22

Especially, seeing we haue libertie to enter into the holye place through thy bloud^r by the new and liuing waie which thou hast prepared for vs through the vaile, that is, by thy flesh. And seeing wee haue an high Priest ouer the house of God, make vs to drawe nigh with true heartes, in assurance of faith, sprinkled in our mindes from a con-
will conscience, and washed in body with

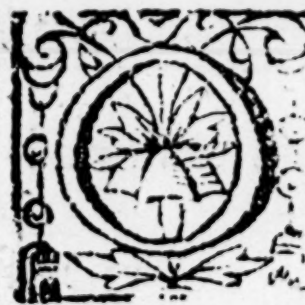
before the Com-
pure water, c
profession of
wauering (for
promised). an
of another, t
and to good w
the assembly o
the manner of son
one another
the more, as w
approching

another pra
receiuing o
Comm

Christ
diato
and
thine
speak
keest our flesh v
me a sacrifice
mankind, and
ring of that thy
taine before t
a perpetual
ce, & that by e
the newe Tel
stifieth of thy p

with pure water, cause vs to holde **Heb. 10. 23**
 fast the profession of our hope with-
 out wauering (for hee is faithfull
 that promised). and let vs consider **24**
 one of another, to prouoke vnto
 loue, and to good workes, not forsa- **25**
 king the assembly of the faithfull,
 as the maner of some is, but exhor-
 ting one another, and so much
 the more, as we see the day
 approching, *Amen.*

*Another praier before the
 receiuing of the holie
 Communion.*



Christ the onelic me-
 diator betweene God
 and man ^a, which of **1. Tim. 2. 5**
 thine ardent and vn-
 speakeable good will **6**
 tookest our flesh vpon thee, to be-
 come a sacrifice and ransom for
 all mankind, and for the better con-
 ceiuing of that thy benefit, diddest
 ordaine before thy painefull passi-
 on, a perpetuall memorie of thy
 loue, & that by erecting a couenant
 of the newe Testament ^b, which
 testifieth of thy presence, merite, **ver. 16. & c.**
 power,

^b **Matt. 26**
ver. 26. & c
Mar. 14. 24
Luke. 22
ver. 16. & c.

Another Prayer.

power, and mercie, washing awaye daily the sins of beleeuers.

And the more effectually to commend the deepenes of this mysterie, diddest ordaine the Sacrament in the last supper, being euen readie to goe from thy Disciples vnto thy passion, the more deepe to fix it in our hearts, that it neuer slip out of our minds, but daily in faith, feare, and reuerence be recorded; and remaine according to thine holie institution, whole and perfect without adding or diminishing from the same.

* Gal. 3. 15
Hebrues. 9
vers. 15. &c

For though it bee but a mans testament, yet if it bee confirmed and prooued by the death of the testator, no man diminisheth or addeth thereunto.

Vnto thee do I crie, O Sonne of God, which art partaker of our flesh, and bone of our bones, beseeching thee from the bottome of mine heart, that it would please thee to giue mee grace that with an earnest desire, and due reuerence I may couet to receiue thy supper, and therein thirstinglie to seeke for nourishment of my soule.

Remooue

before the Communion from my contempt, & curi-
ous men, which set thee, and proud
institution, like v
holy things, a
most pretiou
thy feet.
my minde
in faith
I may appro
of thy
bloud, not
hide and d
neither as ep
thee and th

therefore stirr
desire of this
that from t
and fountaine
draw vital iuyce
of my soule.
which commu
po beleeuers
thyne obedienc
thyne other
inwardly
vs with newe

Another Prayer.

and mercie, washing
sins of beleeuers.
e more effectually to
deepenes of this my
ordaine the Sacrament
upper, being euen
m thy Disciples vnder
the more deepe lie to
rts, that it neuer slip
s, but daily in faith
ence be recorded: ac-
ording to thine bo-
whole and perfect
g or diminishing from
ugh it bee but a man
, yet if it bee cor-
ed by the death of the
o man diminisheth
unto.
ee do I crie, O Souer-
hich art partaker of
bone of our bones, be-
ee from the bottom
that it would please
e grace that with au-
and due reuerence
eeine thy supper,
stinglie to seeke for
of my soule.

Remoue from my heart all loa-
thing, contempt, & curiositie of pro-
phane men, which set themselues a-
gainst thee, and proudly despise this
thine institution, like vnto dogs, de-
spising holy things^d, and vnto hogs
reading most pretious pearles vn-
der their feet.

^d Math. 7. 6

Lift vp my minde, that in feare
and trembling, in faith and spirituall
comfort, I may approch to the wor-
shippie receiuing of thy pretious bo-
die and bloud, not as hypocrites
doe, which hide and dissemble their
sinnes, neither as epicures, despi-
sing both thee and thine holy ordi-
nance.

And therefore stirre vp in me an
insained desire of this heauely nou-
ishment, that from thee the bread
of life^e, and fountaine of saluation^f,
I may draw vital iuyce to the quick-
ning of my soule.

^e Ioh. 6. 35.

^f Eccl. 24. 24

^f Ioh. 4. 10

41

In which communion thou be-
stowest vpon beleeuers both the me-
rits of thine obedience and passion,
and also thine other benefits what-
soeuer.

Besides, inwardly thou dost re-
plenish vs with newe and celestiaall
ioy,

Reuer

ioy, in quickening, comforting, teaching and governing vs, that so we may haue and get our strength from thee, euen as the branches draw their iuyce and force to fructifie from the vine.

most sweete bre
late of mine he
sweetnesse of
mine infirmities
in no fairenesse
most heauenly

Lighten therefore the eyes of my heart, that I may knowe what the hope is whereunto we are called and what the riches of our glorious inheritance are in the Saints and what exceeding greatnesse of thy power and mercie is hidden in this supper, and how vnspeakable bee the riches of the glorie of this Sacrament, whereby thou communicatest to all and each of thy faithfull together with thy body and bloud, all the treasures of thine heauenly goods to bee receiued by faith.

Ephe. 1.18
Colo. 1.27.

ining within the
perfect sweetne
doest alwayes
heart eat thee,
sant sauour let all
oule bereplenish
thou bread of li
from heauen,
world, come in
urge me from a
flesh and Spirit:
oule, heale and
within and with
thou the buck
defence of my f

For thine holy and blessed mouth hath said: I am the bread of life which came downe from heauen, hee which commeth to me shall not hunger in anie wise, and hee that belieueth on me shall neuer thirst. And the bread which I shall giue, is my flesh, which I will giue for the life of the world.

Ioh. 6.35

I may come
be the right way,
heale with my f
ld, but shall beh
when thou ha
kingdome to G
ther, and so
be all in
Amen

Another prayer.

after the Communion.

318

Ambrose

O most sweete breade heale thou the palate of mine heart, that I may tast the sweetnesse of thy loue; heale me of mine infirmities, that I delight in no fairenesse beside thee.

O most heauenly white breade containing within thee all comfort, & the perfect sweetnesse of all saueur, which doest alwayes refresh vs, let mine heart eat thee, and with thy pleasant saueur let all the bowels of my soule be replenished.

O thou bread of life, which camst downe from heauen, and gauest life to the world, come into mine heart, and purge me from all filthinesse of the flesh and Spirit: enter thou into my soule, heale and sanctifie mee both within and without.

Be thou the buckler, and perpetuall defence of my soule and bodie, that I may come vnto thy kingdome the right way, where we shall not deale with mysteries as in this world, but shall behold thee face to face, when thou hast deliuered the kingdome to Godⁱ, the Fa-

ther, and so God shall

be all in all,

Amen.

i 1. Cor. 15
verse. 24
28

A

A thankesgiuing after the receiuing of the holy Com- munion.

^a Heb. 8. 1



Iesu, high and eternal
Priest^a, sitting on the
right hand of the
throne of maiestie in
the heauens, gouer-
nour of the Saints.

^b Heb. 9. 12.

Thou art an high Priest of good
things to come^b, which by a grea-
ter and more perfect tabernacle not
made with hands, that is to say, not
of this building, neither by the
blood of goates, and calues, but by
thine owne blood didst enter once
into the holy place, and found eter-
nall redemption, when through the
eternall Spirit thou offeredst thy
selfe a pure sacrifice without spot to
God, purging our consciences
from dead works, to serue the liuing
God.

I yeelde thee hartie thanks for
suffring vpon the altar of the crosse
a most shamefull death for our sins,
and that of thine owne accord
moued thereunto by a singular af-
fection

after the Communion
of good will to
bless thee for
ment of thy be-
remembrance of
tion, that at no
of our minds,
and testimonie
friendship, and
imation of the
covenant, which
into with vs co
mission & forgi
magnifie thee also
of mind, for bid
men, and sinne
participation of
and also to the
eternall riches; wh
et and appliest
of vs, all the me
which by thine
thou hast pur
that we may
and fellow hea
ednesse.
sacred banquet,
dainties are
reuiue the sou
of God, after

fection of good will towards vs.

I blesse thee for instituting this Sacrament of thy body and bloud, in remembrance of our euerlasting redēption, that at no time it might slip out of our minds, but be an holy signe, and testimonie of thy perpetual friendship, and a scale of the confirmation of the newe and eternall couenant, which thou hast entered into with vs concerning the free remission & forgiuenesse of our sinnes.

I magnifie thee also with al reuerence of mind, for bidding vs, miserable men, and sinners, both vnto the participation of thy most holy Supper, and also to the receiuing of all celestiaall riches; wherein thou bestowest and appliest particularly to euery of vs, all the merits and good things which by thine obedience & death, thou hast purchased on our behalfe, that we may become partners, and fellow heires of eternall blessednesse.

O sacred banquet, wherein heavenly dainties are set before vs, which reuiue the soule, and thou Lamb of God, after a woonderfull and

‘Rom. 8.32’

ankesgiuing after
receiuing of the holy Com-
munion.

Iesu, high and
Priest, sitting
right hand of
throne of maiesty
the heauens,

the Saints.
u art an high Priest
o come, which by

more perfect tabernacle
th hands, that is to
building, neither

goates, and calves
ne bloud didst con-
holy place, and foun-

mption, when thou
Spirit thou offered
re sacrifice without

purging our consciences
d works, to serue the

de thee hartie thanks
pon the altar of thine
amefull death for our

of thine owne ac-
hereunto by a singu-

and myſticall maner giueſt thy ſelfe
to reſreſh the inward man.

d Ierom in
his agony.

Wee diminifh thee not in eating
thee^d, but thou indureſt whole per
petually. And although the viſible
ſignes are conſumed, yet canſt thou
not be deuoured.

Thou art the meate of the ſoule
not of the bodie; and and fatteſt our
minds, not our bellies.

Thou changeſt the eater into thy
ſelfe, and yet art not changed into
the eater, as other corporall foode
changed commonly.

e 2. Pet. 1.4

So that we participate of the di
uine nature^c, and thou nowhite
altered into our ſinfull fleſh.

I humbly beſeech thee, Sonne
God, by thy moſt ſacred bloud ſhe
for vs, giue me grace, that partici
pating of this viſible Sacrament,
may withall find and feele in mind
heart the inuiſible working of thin
heauenly grace, which is contained
in this myſterie; that this ſupper
may bee, as ſome reſreſhing vnto
my bodie, ſo a ſpirituall medicine
my ſoule.

Quicken and raiſe vp in mee
this bleſſed Sacrament a continu
remem

after the Com
munion of thy
me to retaine
reſreſh in my mi
nd, as an one
of my reden
tiſt.
Let mee neuer d
of my finnes,
me of by thy b
the holy couen
thy laſte ſupper
breade, and gi
to the choſen Di
to as manye as
thy Church
That as often as
with his deadly re
ruone to this o
were to a ſtronge
apprehending
by the ſcale
and neuer giu
bee reſreſhed
from aboue;
through the co
miſfortunes,
all worlde by
captaine the Di
ppon vs; but ca

remembrance of thy bitter passion
make mee to retaine the same firme-
lie and fresh in my minde, and shew
foorth^e, as an onelie and sufficient
ransome of my redemption, vntil thou
returnest.

f 1. Cori. 1 1
verse. 26

Let mee neuer doubt of the for-
giuenes of my finnes, which thou af-
furedst me of by thy body and bloud,
in thine holye couenant^s, conclu-
led in thy laste supper, by the brea-
king of breade, and giuing foorth the
suppe to the chosen Disciples, and by
hem to as manye as are incorpora-
ed into thy Church thorough Bap-
tisme.

8 Math. 2 6
vers. 26. &c
Luke. 22
vers. 19. &c

That as often as Satan assaileth
vs, with his deadly tentations, wee
maye runne to this our sanctuarie,
as it were to a stronge anchour of de-
fense, apprehending the promise
ratified by the seale of this coue-
nant, and neuer giue ouer in fight,
but still bee refreshed with newe ver-
ue from aboue; nor breake our
heartes through the consideration of
vndrie misfortunes, which the vn-
gratefull worlde by the instinct of
their captaine the Diuell, woulde
bring vppon vs; but calling into mind
thy

Rom. 6.3

thy death, into the which wee are therefore giue g
baptized, may escape from all calamities participat
of eternall life

Ro. 8.35.

38

So that no tribulation, nor anguish, nor persecution, neither hunger, nor nakednesse, neither peril, nor sworde, neither death, neither life maye separate vs from our hea
whereupon beeing made fast by the holie Sacrament receiued, wee, liuing members do depend.

another That
after the receit of
Communion

And finallie may knowe that we are fed and refreshed by thy flesh and pretious bloud, that washe therewith, wee should not hereafter giue our selues to carnall pleasure nor feede vppon the leauen of malice and wickednesse, but resistin
them liue in all sinceritie and truth as it becommeth such as dooe eat of the immaculate Paschal Lamb
whose life is hid with thee, but when thou shalt bee reuealed, then shall we also appeare in glory.

1. Cor. 5.8

Colo. 3.3

4

For this blessed meate dooth truly witnes that our bodies sprinkled with the vertue of thy quickening flesh, as it were with celestially dew, shall rise againe into immortalitie, and euertlasting glorie.

Thank
Christ
God,
thy se
altar o
Father an offe
of a sweete
to God for our
vs vnto him:
thereof, and conf
faith, thou hast
behalf this holy
Supper, that as
the same, we
thy memorie
giuing remem
fruit of thy pa
beseech thee by
stir vp our min

Where

Wherefore giue grace, that all
thy Saints participating of the
bread of eternall life, may be re-
plenished with the fruition of thy
blessed sight for euermore in thy
celestiall paradise, Amen.

*Another Thanksgiuing
after the receipt of the holy
Communion.*



Thanke thee, O
Christ Lambe of
God, for offering
thy selfe vpon the
altar of the crosse
to thy Father an offering^a and a
sacrifice of a sweete smelling sa-
uour to God for our sinnes to re-
concile vs vnto him: for certain-
tie whereof, and confirmation of
our faith, thou hast instituted on
our behalfe this holy sacrament
of thy Supper, that as often as we
receiue the same, wee may cele-
brate thy memorie^b, and with
thāksgiuing remember the me-
rit and fruit of thy passion.

^a Ephes. 5. 2

^b I. Cor. 11
26.

beseech thee by thy bitter
death, stir vp our minds, that by

R

often

Gal. 6. 1.

often receiuing this thine ordinance & institution, we may consider how bitter a death thou didst suffer on our behalfe, and how great the loue was, which draue thee to take so cruell and shamefull a death to saue vs; and withall continually yeeld, as wee are bound, heartie thanks vnto thee for the same, & after the like sort, answere to our power, that vnspeakeable good will by our good life, & carefull obseruation of thy commandements: & may when, either through frailtie of our flesh, or by any other fault prevented, wee sinne, runne by and by vnto thee by repentance, & through consideration of this new and eternall couenant touching the remission of sins, made with vs, be erected and vpholden vnto a liuely and constant hope.

O sweete Iesu, grant, that being fast linked vnto thee by this holy mysterie, I may receiue power and strength from thee, beleeuing thy promises, and be wholly addicted thereunto without any doubting, that so my conscience,

after the Communion, in faith are and perfect consol. after me not to be in the members of this the Church art head & fulfill graunt, that all and kingdom without fault in the without sinne science, & walke ment, forsaking wincing the diue all vices & carn fight against wee cannot be lords table, and 100^t. take me also to his Sacrament I good vnto others or as manie gra take one loafe make one wi they yet are we bu one bodie, in a fricipate of one be of one cup. one vs therefore of the world,

science, in feare and troubles, may
haue perfect consolation.

Suffer me not to be separated
from the members of thy bodie,
which is the Church, whereof
thou art head ^a fulfilling all in all,
but graunt, that abiding in thy
worde and kingdom, I may bee
without fault in the foundation,
and without sinne against my
conscience, & walke worthie this
Sacrament, forsaking vtterly &
renouncing the diuel and all ido-
latric, all vices & carnall desires,
which fight against the soule.
For wee cannot be pattakers of
the Lords table, and of the di-
uell too^f.

^k Ephe. I. 22.
23

^e 1 Pet. 2. 7.
Gal. 5. 17.
Rom. 13. 14

^f 1. Cor. 10
21

Make me also to remeiber that
by this Sacrament I am bound to
do good vnto others.

For as manie graines of corne
do make one loafe; and manie
grapes make one wine; so being
manie yet are we but one loafe &
and one bodie, in as much as wee
all participate of one breade, and
drinke of one cup.

^g 1 Cor, 10.
17.

Ioine vs therefore together, O
sauior of the world, at this com-

mon banquet through the band of loue, that we may bee fastened vnto thee our head. That as thou diddest die for vs, so we againe may not feare to suffer, and to giue our liues for the glorie of thy name, that we neuer bee separated from thee, neither in life nor death ^b.

^b Ro. 8, 38.

Make vs also hartily to loue one another like the true & liuely members of thy body ¹, that if neede require, wee may giue our liues for our brethren ^k.

¹ I. Cor. 12

^{17, &c.}

¹ I. Iohn. 3.

¹⁶

Suffer not concord of mindes to be broken. For hee that receiueth the mysterie of vnitic ¹, and keepeth not the bond of peace, he doth not receiue the mysterie for himselfe, but a testimonie against himselfe.

¹ Augustin.

^a Col. 3.8.

¹³

Giue grace therefore, that laying aside all wrath ^m, fiercenesse, maliciousnesse, and enuy, we may forgiue one another, euē as thou hast forgiue vs; and beare one with another for the better auoiding of strife, dissension ^o, sects, and pernicious heresies.

^a I. Cor. 11

^{16, &c.}

Keepe this thine ordinance

anc

more, Am

r

after the Communion.

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and right vse of thy Sacrament among vs euermore, that this good worke, and diuine ceremonie, may alwayes be a note, and badge of our publike profession, whereby wee are knowne from Pagans: and tokens of loue, confession and thankfulnesse.

Remoue away all abuses and prophinations of this holy and sacred supper, together with the horrible and idolatrous adorations inuented by Satan and his members, to the shamefull deforming of thy godly & goodly institution: but maintain, I humbly beseech thee, the true and vnpolluted vse thereof, till thy pleasure is to returne ° in the cloudes to iudgement with great power and glorie P, that it neuer be out of remembrance.

And last of all at our resurrection from death, appoint vs places in thy heauenly table, where we may tast the new wine in the kingdome of thy Father ¶, abiding with thine elect r Angels s, and blessed Saints for euermore, Amen.

° 1. Cor. 15
26
P Mark 13
26
Luke 21.27

¶ Matt. 26.
29
1 Mark. 13.
20
s Mar. 8.38

A Prayer for the Sicke



Almighty & mercifull God, Father of our Lorde Iesu Christ, which through corporal diseases both putttest me in mind of my mortalitie, and also callest me to repentance. For thou wilt not the death of a sinner, but that he conuert and liue.

Exe. 33. 11

Psal. 6. 1

Vnto thee do I crie, O Lord rebuke me not in thine anger neither chastise me in thy wrath haue mercie on me, O Lord, for I am weake: O Lord heale me for my bones are vexed.

My soule is also troubled & grie sore; but Lord, how long wilt thou delay? Returne, deliuer my soule; O saue me, for thy mercies sake.

Ier. 17. 14

Heale me, O Lord, & I shall be whole; saue thou me, & I shall be saued: For thou art my praise

Deu. 32. 39

Thou hast wounded me, and thou wilt heale mee; thou hast strooken, & thou wilt cure; thou

for the sicke
and resto

Therefore if thi
vnto y death
bed of my so
whole palate of
no ioy.
it please th
liuer mee from
For th
acknowledge
confesse thee
I say, the liuin
for euermore.

Lord, heale m
thee all my li
my Sauour,

Another pra
the Sick

Christ
of the
our re
our M
euern

flesh thou w
with preaching
of the king
the forgiven
do

dost kill ^e, and restore to life againe.

• I.Sam.2.5
Deu.32.39
Wit.16.13

Wherefore if this my sicknes be not vnto y death, help me vp-
on the bed of my sorow^f. Turne
the whole palate of my weakene-
nes into ioy.

• Psal.41.3

Maie it please thee, O Lord,
to deliuer mee from the pit of
corruption. For the graue will
not acknowledge thee, nor
death confesse thee: but the li-
uing, I say, the liuing will extoll
thee for euermore.

• Esa.38.17
18
19

O Lord, heale me, that I may
praise thee all my life long, tho-
rough my Sauour, Amen.

*Another prayer for
the Sicke.*



Christ Iesu, Sonne
of the liuing God,
our redeemer, and
our Mediator for
euermore, in our
weake flesh thou wentest about
the earth preaching the glad
things of the kingdome tou-
ching the forgiveness of our sins,

• Matt.4,23

and curing euery sicknesse and euery disease among the people.

b Esa. 53. 4 For thou hast truly taken vp on thee our infirmities, and borne our paines. For where sin abounded, there thy grace did more abound.

c Rom. 5. 20

Wherefore I pray, and most humbly beseech thee, be merciful vnto me, heale my soule,

d Ps. 41. 4

for I haue sinned against thee: strengthen it by the sweet comfort of thy Gospel; and confirme my faith: then if it be thine heauenly pleasure, restore health vnto my weake body.

If thou wilt, thou canst make me cleane; only doe but speake the word, and I shall be healed,

e Matt. 8. 8.

f Wis. 16. 12

For it is not hearbs, nor plants that restore health; but thy word, O Lord, which healeth all things.

It is thou Lord, which hast the power both of life & death; thou leadest vnto deaths doore, and bringest vp againe.

But if it bee more expedient for me to die, than to liue, then deale with mee according to thy will.

O Lord, and to be receiued I commend thee, thou hast raignest with the holy God for euer Amen.

Another prayer for the sicke

Eternall art full of compassion and slow to anger, great is thy forgiveness of our finnes, and of our iniquities vnto thee do I beseech thee to have mercy & loue, & to heale me. Saue my life, and compass me with thy mercy & loue, for thou art the Father, mine heart true to the workes of thy will.

wilt, O Lord, and command my
spirit to be receiued in peace; the
which I commend into thine
hands^h, thou hast redeemed me,
O Lord God of truth, which li-
uest & raignest with the Father
and the holy Ghost, one
God for euermore.
Amen.

8 Tob. 3. 6.

* Psal. 31. 5

Another prayer for the sicke.



Eternal god, which
art full of compas-
sion^a and mercie,
slow to anger, and
great in kindnesse;
thou forgiuest our faults^b, coue-
rest our finnes, and doest not im-
pute our iniquities vnto vs:

* Ps. 86. 15

b Psal. 32. 1

Vnto thee do I bend my praier,
beseeching thee to pardon al my
finnes^c, & to heale all mine infir-
mities. Saue my life from destru-
ction, and compasse mee about
with mercy & louing kindnesse

c Psal. 10. 3. 3

For thou art the God of my
saluation^d, mine helper, in thee
ath mine heart trusted. Despise
not the workes of thine owne

d Psal. 9. 10

Plal. 28. 7

r s hands,

Another Prayer for the Sicke.
 • Psa. 138. 8 hands, neither suffer him to per-
 ish whom thou hast created, and
 redeemed.

¶ Joh. 1. 29

¶ Reue. 1. 29

¶ Luk. 17. 5.

O Christ, lamb of God^f, which
 takest away the sinnes of the
 world, and wastest vs from al our
 offences by thy pretious bloud^s,
 encrease my faith^h, that firmly
 I may apprehend the saluation
 promised. Blesse thou my soule
 at her departure from the body,
 that euermore I may reioyce
 with thee.

And, holy Ghost, eternal God,
 which art the best Comforter, in
 all extremities, be thou present, I
 beseech thee, at the houre of my
 death, and impart thy sauing
 health vpon me, that mine heart
 do not faint, nor be troubled, *A-*
men.

Reuel. 7. 12.

Praise, and glorie, and wisdome, and
shankes, and honour, and power,
and might bee vnto our
God for euermore
Amen.



view of t
 as they ord
 in this Bo

Prayer to b
 A coming i
 ple,
 A prayer for g
 in God,
 A dayly prayer
 most sacred Mar

On the Lor

A Morning pr
 A thanksgivin
 ion.
 A prayer for th
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A prayer for th
 of the Church,
 A prayer for th
 Gods word,
 A prayer for
 Gods word,
 A prayer again
 phets,

An Euening pr

A view of the Prayers as they orderly stand in this Booke.

- 1 **A** Prayer to bee sayd at the coming into the Temple, pag. 1
- 2 A prayer for grace to cal vpon God, p. 2
- 3 A dayly prayer for y^e Queens most sacred Maiestie. pag. 7

On the Lords day.

- 1 A Morning prayer, pag. 12
- 2 A thanksgiuing for our creation. pag. 16
- 3 A prayer for the remission of sins, p. 21
- 4 A prayer for the preservation of the Church, p. 26
- 5 A prayer for the preachers of Gods word, p. 31
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On

ther Prayer for the Si
neither suffer him
nom thou hast crea
med.

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away the finnes of
and wafest vs from
es by thy precious blo
use my faith, that fir
apprehend the salu
ised. Blesse thou my
departure from the
uermore I may re
hee.

l, holy Ghost, eternall
art the best Comfort
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and impart thy
vpon me, that mine
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Exit from thy
Reader) to thi
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the name of Ch
order which
to keepe thee
fauour of Alm

To

To the Reader.

BE it from thy minde (good Reader) to thinke, that, because we haue applied these prayers vnto certaine daies, we would therefore haue thee to tie thy selfe alwayes vnto the manner which we haue prescribed, & neuer either to violate or omit the same: to doe so, we iudge it foolish, superstitious, & wicked. But we wish thee in the feare of God to vse our labours to thy spirituall comfort and commoditie: and as we haue set downe (as dutie bindeth) a dayly prayer for our dread Soueraigne, and gracious Queene: so wee thinke the rest, or the Maior part of them, necessary to be vsed, if they could be, euery day. Wherefore, as occasion and time doth offer, pray in the name of Christ, & obserue that order which thou knowest best to keepe thee in the feare and fauour of Almighty God.

Wilt

*Wilt thou bee
thankfull?*

Thou hast
a thankes-
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petition.**

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of eternall, or tem-

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Art

*Art thou touched with
a care of others pro-
speritie.*

Desire
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Happily
thou shalt
find to
shew forth
thy good
wil, if thou
looke a-
mong the
intercessi-
ons made
on the be-
halfe

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Desire

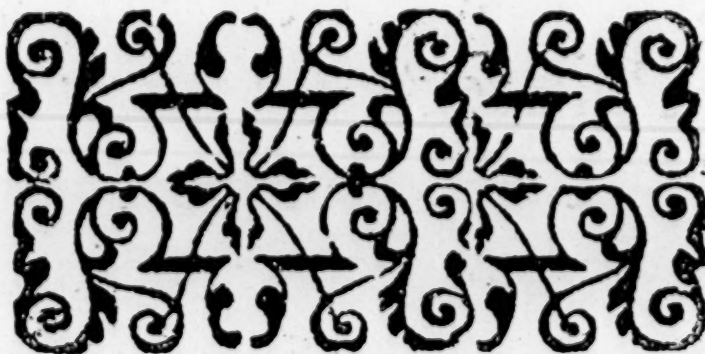


*Desirest thou to escape ex-
treame miseries and
damnation.*

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Then vse
the depre-
cation or
prayer,
either

FINIS.





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 hill, at the signe of
 the Starre.

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